

THE
CATECHISME
OR MANER TO TEACHE
CHILDREN THE CHRI-
STIAN RELI-
GION.

Wherein the Minister demandeth the question;
and the Childe maketh aunswer: made by the
excellent Doctor and Pastor in Christs Church
JOHN CALVIN.

Crimes

313.

EPHES. 2.
¶ The doctrine of the Apostles and Prophetes
is the foundation of Christs Church.



Printed by Thomas Bassandine dwel-
ling at the nether Bow.

M. D. LXXV.

CUM PRIVILEGIO.

THE CATECHISM

OR MANNER TO TEACH

CHILDREN THE CHRIS-

TIAN RELI-

GION.

Written by the Minister of the Gospel,
and the Bishop of the Church:
JOHN CALVIN.



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ling at the north bow.

M.D.LXXV.

CHRISTIANITY

OF THE ARTI-
CLES OF THE

FAITH.

THE MINISTER.



WHAT is the principal
and chief end of mans
life?

THE CHILDE.

To knowe God.

M. What moueth thee to say so?

Ch. Because he hath created vs, and
placed vs in this world to set forth
his glorie in vs. And it is good rea-
son that we employ our whole life
to his glorie, scing he is the begin-
ning and founteine thereof.

Wherunto
man was
created and
made.

M. What is then the chief felicitie of
man?

The grea-
test felicitie
that man
can atteine
to.

C. Euen the selfe same, I meane to
knowe God, and to haue his glo-
rie shewed forth in vs.

M. why doest thou call this, mans
chief felicitie?

A. ij.

C. Be-

THE ARTICLES

C. Because that without it our condition or state were more miserable then the state of brute beastes.

M. Hercby then we may euidētly se that there can no such miserie come vnto man, as not to liue in the knowledge of God.

C. That is moſte certeine.

The true
knowledge
of God.

M. But what is the true and right knowledge of God?

C. VVhen a man ſo knoweth God, that he giueth him due honour.

M. VVhiche is the waye to honour God aright?

The right
maner to
worship
God ſtan-
deth in fou-
re pointes.

C. It is to put oure whole truſt and confidence in him: to ſtudie to ſerue him in obeying his wil: to call vpo him in our neceſſities, ſeking our ſaluation and all good things at his hand, & finally to acknowledge bothe with heart & mouth that he is the liuely fountaine of al goodnes.

II.
Soday.

M. VVel then, to the end that theſe things may be diſcuſſed in order,
and

& declared more at large, whiche is the first point? The first point of honorig God

C. To put our whole confidence in God.

M. How may that be?

C. VVhē we haue an assured knowledge that he is almightie, & perfectly good.

M. And is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthines in vs, why God shulde ether shewe his power to helpe vs, or vse his merciful goodnes to saue vs.

M. VVhat is then further required?

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, & that he will be bothe his Father and Sauour.

M. How shal we be assured hereof?

C. By his owne word, wherein he vttered vnto vs his mercy in Christ, & assureth vs of his loue towards vs.

M. Then the very grounde to haue

A. iij.

sure

THE ARTICLES

The foundation of
our Faith.

sure confidence in God, is to know
him in our Saviour Christ:

C. Yea truly.

M. Then briefly, what is the effect
of this knoweledge of God in
Christ?

C. It is conteined in the confession
of the Faith, vsed of al Christians,
whiche is communely called the
Crede of the Apostles: bothe be-
cause it is a brieft gathering of the
articles of that Faith, whiche hath
bene alwayes cōtinued in Christs
Church, and also because it was ta-
ken out of the pure doctrine of the
Apostles.

M. Rehearse the same.

The Crede
of the Apo-
stles.

C. I beleue in God the Father al-
mightie, maker of heauē & earth:
And in Iesus Christ his onely
Sonne our Lord: who was co-
reiuued by the holy Ghost, borne of
the virgine Marie: Suffered vn-
der Pontius Pilate, was cruci-
fied, dead, buried, and descended
into

into hel: He rose againe the third
Day from death: He ascended into
heauen, & sitteth at the right hãde
of God the Father almighty: Fro
thence he will come to iudge the
quicke and the dead.

I beleue in the holy Ghost: The ho-
ly Church vniuersal, the commu-
nion of Saintes: The forgiuenes
of sinnes: The rising againe of þ
bodies, and life euerlasting.

M. To the intent that this confessiõ
maye be more plainely declared,
into how many partes shal we di-
uide it:

C. Into foure principal partes.

M. VVhat be they:

C. The first concerneth God the Fa-
ther. The second is of his Sonne
Iesus Christ, wherein briefly also
the whole historie of our redemp-
cion is rehearsed. The third is, tou-
ching the holy Ghost. The fourth
cocerneth the Church, and Gods
gifts ynto the same.

III.
Soday.

The Christian Faith
standeth
in foure
pointes.

A. iij.

M. Se-

THE ARTICLES

M. Seing there is but one God, what moueth thee to make rehearſal of the Father, the Sonne, and the holy Ghost, as if there were three?

As concerning the Trinitie.

C. Because that in the substance or nature of God we haue to consider the Father as the fountaine, beginning & original cause of al thinges: then secondly his Sonne, who is his euerlasting wisdom, and thirdly the holy Ghost, who is his vertue and power, spread vpon all creatures, and yet neuertheles remaineth alwaies wholly in himself.

M. This is then thy meaning, that there is no inconueniēce at al to vnderstand seuerally these thre persons in the Godhead, who notwithstanding is one & not thereby diuided?

C. It is euen so.

M. Make rehearſall now of the first parte of the Crede.

C. I beleue in God the Father almighty maker of heauen & earth.

M. Wherefore doest thou call him Father?

The first parte of the belief.

Father?

C. I call him so, hauing respect to Iesus Christ, who is the euerlasting word, begotten of God before all worlds, who being afterwards openly shewed vnto the world, was euidently declared to be his Sone. Now seing God is oure Sauour Christs Father, it followeth necessarily, that he is also our Father.

The Father

M. What meanest thou by that, thou callest him almightie?

What is ment by this worde Almightye.

C. I meane not onely that he hath a power which he doeth not exercise, but also that al creatures be in his hand & vnder his gouernance: that he disposeth al things by his prouidence: that he ruleth the world as it pleaseth him, and guideth al things after his own good pleasure

M. So then by thy saying the power of God is not ydle, but continually exercised, so that nothing is done but by him and by his ordinance?

The power of God is not ydle.

C. That is, moſte true.

A.v.

M. where-

**IIII. M. VVherefore is that clause added
Soday. Maker of heauen and earth?**

Psalme. 104.
Rom. 1.

C. Because he hath made him selfe knowen vnto vs by his workes, it is necessary for vs to seke him out in them. For oure capacitie is not able to cōprehend his diuine substance: therefore he hath made the world as a glasse, wherein we may beholde him, in suche sorte as it is expedient for vs to knowe him.

Heb. 11.
A glasse
wherin we
may see God.

M. Dost thou not comprehend all creatures in these two wordes **heauen and earth?**

C. Yes verely: and they may right wel be conteined vnder these two wordes, seing that al things be either heauenly or earthly.

M. And why callest thou God onely **Creator**, seing that to order things & to cōserue them alwayes in their state, is a thing of much more importāce, then to haue for one time created them?

C. By this worde **Creator** it is not onely

onely ment that God did once cre-
 ate them, hauing no further regard
 to them afterwardes: but we ought
 to vnderstande that as the worlde
 was made of him in the beginnig,
 euen so now he doeth cōserue the
 same, so that heauen & earth, with
 the rest of the creatures colde not
 continue in their estate, if his po-
 wer did not preferue them. More-
 ouer, seing in this maner he doeth
 mainteine al things, holding them
 as it were in his hād, it must nedes
 follow, that he hathe the rule and
 gouernāce of al. Wherefore in that
 that he is Creator of heauen and
 earth, it is he that by his goodnes,
 power and wisedome doeth go-
 uerne the whole order of nature.
 It is he that sendeth raine & drou-
 ght, haile, tēpest and faire wether,
 fertilitie and barrennes, dearth and
 plentie, health, and sickenes, and
 to be shorth, he hath al things at cō-
 mandement, to do him seruice at
 his

Concerning
 the proui-
 dence of
 God.

THE ARTICLES

his owne good pleasure.

Cōcerning
the deuils.

M. VVhat sayest thou as touching
the deuils and wicked persones?
be they also subiect to him?

C. Albeit that God doth not guide
them with his holy Spirit, yet he
doeth brydle them in such sorte,
that they be not able to stirre or
moue without his permission and
appointement: yea, & moreouer
he doth compel them to execute
his wil, although it be against their
intent and purpose.

M. To what purpose doeth it serue
thee to knowe this?

C. The knowledge hereof doth wō-
derfully cōfort vs. For we might
thinke oure selues in a miserable
case; if the deuils & y wicked had
power to do any thing cōtrary to
Gods wil. And moreouer we col-
de neuer be quiet in our cōscien-
ces, if we shulde thīke our selues
to be ī their dāger. But forsomuch
as we know y God brideleth the

The deuil
hath no po-
wer but of
God.

fast

fast, and chaineth them, as it were in a prison, in such wise that they can do nothing, but as he permit-
teth, we haue iuste occasion, not onely to be quiet in minde, but also to receiue moſte cōfortable ioye, ſince God hath promiſed to be our protectour & defendour.

M. Go to then: let vs come to the ſecond parte of our belief.

C. And in Jeſus Chriſt his onely Sonne our Lord.

M. VVhat is the effect of this parte?

C. It is to acknowledge the Sōne of God to be our Sauour: & to vnderſtand the meane whereby he hath redemed vs from death, and purchaſſed life vnto vs.

M. VVhat ſignifieth this worde I E- I E S V S. S V S, by which thou nameſt him?

C. It is as much to ſay as Sauour: & this name was giuen vnto him by the Angel at Gods cōmandemēt.

Matth. x

M. What? is that of more eſtimaciō then if that name had bene giuen vnto

V.

Soday.

The ſecond part of the belief.

vnto him by men?

C. Yea, a great deale: for since Gods pleasure was that he shulde be so named, he must nedes be our Sauiour in dede.

M. What signifieth then this worde, **Christ**?

Christ.

C. This word **Christ** doeth expresse more effectually his office, & doth vs to wit, that he was anointed of the father, King, Priest & Prophet.

M. Howe hast thou the knowledge hercof?

C. By the Scripture, whiche doeth teache vs that anointing did serue for these three offices, the whiche be also attributed vnto him in many places of the same.

M. But what maner of oyle was it, wherewith he was anointed?

C. It was no such material oyle, as we vse, & as did serue in olde time, to the ordeining of Kings, Priests, & Prophetes, but a farre more excellent oyle, euē the grace of Gods
holy

holy Spirit, whereof the outward anointing in the olde Testament was a figure.

M. VVhat maner of Kingdome is that, whereof thou speakest?

C. It is Spiritual, and doeth consist in Gods worde, and in his holy Spirit, wherein is conteined both righteousness and life euerlasting.

The Kingdome of Christ.

M. And what is his Priesthoode?

C. It is an office & autoritie to present himself before God to obtaine grace and fauour for vs, and to pacifie his Fathers wrath, by offering an acceptable sacrifice vnto him.

The Priesthood of Christ

Heb. 7.8.9. 10.13.

M. VVhy callest thou hī a Prophet?

C. Because that he came downe into the worlde as a chief ambassadour of God his Father, to declare at large his Fathers wil, & to finish al reuelations & Prophecies.

Wherein Christ was a Prophet. Isa. 7.

Heb. 1.

M. Commeth there any profite vnto thee by those names and dignities of Christ?

VI.
Soday.

C. Yea

Iohan. 1.

C. Yea, they altogether belong to our comfort: for Christ did receive all these of his Father, to make vs partakers thereof, whereby we might every one receive of his fulnes,

Ephes. 4

M. Declare this thing vnto me more at large.

C. He received the holy Ghost in full perfection, with all the gifts of the same, to bestowe them on vs, and to distribute them vnto every one of vs, in the measure and quantity that God knoweth to be most mete, and so by this meanes we drawe out of him, as out of a fountaine all the spiritual gifts that we haue.

Christ is
the foun-
taine of all
goodnes.

To what
vse the king-
dome of
Christ ser-
ueth vs.

M. To what vse doth the Kingdome of Christ serue vs.

C. To set vs in libertie of conscience to liue godly and holily, that we being enriched with his Spiritual treasures, and armed with his power, may be able to overcome the deuil, sinne, flesh and the worlde,
which

which be pernicious enemies vn-
to our soules.

M. What profite haue we of his
Priesthoode?

C. First, by this meanes he is oure
Mediatour to bring vs into the fa-
uour of God his Father: & againe
hereby we haue a free entrie to
come in & shewe our selues bol-
dely before God, and to offer vp
our selues, with al that belongeth
vnto vs for a sacrifice. And in this
point we are felowes, after a sorte
of his Priesthoode.

The profite
of Christes
Priesthood
Heb. 7. 8. 9.
10. 13.
Rom. 12.

M. The vtilitie of his office, in that
he is a Prophet, is yet behinde.

C. Since our Lord Iesus hath recei-
ued this office to become the ma-
ster and teacher of his flocke, the
end of this dignitie is, to bring vs
to the right knowledge of the Fa-
ther and of his trueth, so that we
might become Gods housholde
scholars, and of his familie.

Wherefor
Christ was
a Prophet.

M. This is it then that a man maye

B.j.

briefly

briefly gather of thy wordes, that this name **Christ** doeth include three sundry offices, the whiche God hath giuen vnto his Sonne to the intent to bestowe the frute & profit of the same vpo his elect.

C. It is very true.

VII.

Today.

Christ the
onely Sone
of God.

Iohan. i.
Ephes. i.
Heb. i.

M. By what reaso callest thou Christ the onely Sone of God, since God doth name al vs also his Childre?

C. As touching that, that we ar gods children, we are not so of nature, but onely by his Fatherly adoption, & by grace, in that God doth accept vs for his Children: now, our Lord Iesus being begotten of the substance of his Father, & being of the self same nature, maye iustly be called Gods onely Sonne, for that there is none other that is so by nature.

M. This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belógeth by nature, the whiche not-

with-

withstanding he hath by free gift of his goodnes cōmunicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respect of þ his cōmunicating with vs, the Scripture calleth Christ in another place, the first borne among many brethren.

Rom. 8
Coloss. 1

M. Why callest thou him our Lord?

C. Because he is appointed of the father to haue lordship ouer vs, and to rule in heauen and earth, & to be the head of men and Angels.

M. VVhat is the meanig of that that foloweth?

C. It declareth after what sorte the Sōne of God was anointed of his Father to become oure Sauour: that is to say, he toke vpo him our flesh, and therein fulfilled all thinges necessary for our redēptiō, according as they be here rehearsed

The anointing of Christ.

M. What meanest thou by these two clauses, *Conceiued by þ holy Ghost, borne of the Virgine Marie?*

Bar.

C. That

Christ be-
came very
man.

Pſalm. 126.

Matth.

Luk. 1

C. That he was facioned in the Vir-
gins wombe, taking very ſubſtāce
& manhood of her, that he might
thereby become the ſeede of Da-
uid, as the Prophetes had before
ſignified: and yet notwithſtāding
all this was wrought by the ſecret
and marueilous power of the ho-
ly Ghoſte, without the company
of man.

M. Was it then nedeful that he ſhul-
dc take vpon him our very fleſh?

Rom. 5.

C. Yea verily: for it was conueniēt
that māſ diſobediēce againſt God
ſhuldc be purged in the nature of
man. And moreouer if Chriſt had
not bene partaker of our nature,
he had not bene a mete Mediator
to make vs at one with God his
Father.

1. Tim. 2.

Heb. 4

M. Then this is thy ſaying, that it be-
houed that Chriſt ſhuldc become
very man to the ende he might
execute the office of a Sauour,
as in our perſone.

C. Yea

C. Yea verily : for we must borowe of him al that which is lacking in our selues : for this oure default colde not otherwise be remedied

Christ hath performed that which lacked in vs

M. But for what cause was this thing wrought by Gods holy Spirit, and not rather by the company of mā according to the order of nature?

C. Because the seede of man is of it selfe all together corrupted with sinne, it behoued that this conception of Christ shulde be wrought by the power of the holy Ghost, whereby oure Sauour might be preserved from all corruption of sinne, and replenished with al manner of holines.

Christ was conceived by the Spirit of God.

M. So then by these sayings it is evidently declared vnto vs, that he whiche shulde purifie and cleanse other from filth or sinne, must be him self free from al spottednes thereof, and euen from his mothers wombe dedicated vnto God in purenes of nature, so that he may

THE ARTICLES

not be gilty of that corruption,
wherewith the whole stocke of
man is infected.

C. I meane so.

VIII.
Sōday.

M. VVherefore speakest thou of his
death immediatly after his birth,
and leauest out the whole history
of his life?

C. Because there is nothing mencio
ned or spokē of in our Crede, but
that which peculiarly belongeth
to the substance of our redēption.

M. Why is it not said plainly in one
worde that he dyed, without any
speaking of Pontius Pilate, by
whose iudgement he suffred?

C. This was not onely to make the
historic of Christs passion to haue
more euident assurance, but also
to declare vnto vs, that he was cō
demned to death by a iudge.

M. How so?

C. He dyed to suffre the paine that
was due vnto vs, that we might
be thereby deliuered frō the same

Now

Now forsomuch as we were guiltie before Gods iudgement as wicked misdoers, Christ to take vpo him our persone, vouchsafed to shewe him self before an earthly iudge, and to be condemned by his mouth, that thereby we might be cleared before the iudgement seate of God. Christ was
cōdemned
to cleare vs

M. Notwithstanding Pilate doeth pronounce him innocent, and so by that he doeth not condemne him as worthie of death. Matth. 27.
Luk 23.

C. Pilate did bothe the one and the other: first he was pronounced innocent & iust by the iudges owne mouth, to signifie that he suffered not for his owne desert, but for our trespasses: and yet withal, the same iudge did giue solēnely the sentence of death against him, to testifie and expresse that he is our true pledge and raunsone, as he who also hath taken vnto him our condemnation, to deliuer Christ was
cōdemned
for vs

B.iiij.

vs from Christ was
oure ransome.

THE ARTICLES

vs from the same.

M. That is wel said: for if he had bene a sinner in dede he had not bene mete to haue suffered death for the offenses of other: and neuertheles to the ende y^e we might be clearely quit by his condemnation, it was necessary that he shuld be counted as amōg the wicked.

C. So I meane.

I X.

Sōday.

Christ roke
vpon him

self the curse
due vnto

vs, that we
might be
free.

Galat. 3.

Deut. 21.

M. VVhere thou saist, Christ suffred on the crosse, was that kinde of death of more importance, then if he had bene otherwise put to death.

C. Yea verely: and touching that matter, saint Paul saith that he was hanged on a tre, to the intent that he might take vpon him our curse, & so discharge vs: for that kinde of death was accursed of God.

M. VVhat is it not a great reproche and dishonour vnto our Lord Iesus, to say that he was accursed, and

and that before God.

C. No not a whit: for he through his almighty power, by taking the curse from vs vnto him self, did in such sorte make it voide and of none effect, that he him self neuer theles continued still so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that that foloweth.

C. In so much as death was a punishment appointed vnto mā for sinne, therefore our Sauour Christ did suffer death, and by suffering, ouercame it. And to the intent also to make it the more certeinlye knowen vnto vs, that his death was not cōterfait, it pleased him also to be buried after the comune maner of men.

M. But it appeared not that any profite cometh to vs by this & Christ hath wonne the victorie of death seing that we notwithstanding cease not to dye.

B.v.

C. That

THE ARTICLES

The death
of the faith-
full is a ri-
ght passage
to life euer
lasting.

C. That doeth not hinder: for the death of the faithfull is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily heereof, & we ought in no wise to be afraid of death, as thogh it were a dredefull thing, but rather it be-
houeth vs willingly to walke the trace of our head and captaine Ie-
sus Christ, who as he perished not by death, so wil he not suffre vs to perish thereby.

C. It is euen so.

X.

Today.

The vnder
standing of
this, Christ
wet downe
into hel.
Act. 2.

M. VVhat is the sense of that clause,
He descended into hel?

C. That Christ did not onely suffre natural death, which is a separa-
tion of the soule from the bodie,
but also that his soule was in wo-
nderful distres, induring grievous
torments, which sainte Peter cal-
leth the sorrowes of death.

M. For what consideration sustained
he those paines, and in what sort?

C. Becau-

C. Because he presented him selfe before the iudgemēt seat of God to satisfie for sinnes, it was necessary that he shulde feele this horrible torment of conscience, as if God had vtterly forsakē him, yea, as thogh God had bene his extreme enemy, & beīg ī this extremity he cryed to his Father, My God, my God, why hast thou forsaken me?

Mitch. 27
Marc. 15

M. Why? was God then angrie with him?

C. Nay, howbeit it was mete for God shulde punish him in such sorte, to performe the wordes of Isai, that he was beaten with the hande of his Father for our sinnes, and for he was wounded for our transgressiōs.

Isaie. 53.
1. Pet. 2.

M. But how colde it be that he was in such dredeful anguish, as thogh God had vtterly forsaken him, seeing he was God him selfe?

C. VVe muste vnderstande, that he was ī such distres onely as touchīg his humanitie. And to the intent that

THE ARTICLES

that he might fele these pangs in his manhoode, his Godhead did in the meane time for a litle space kepe it self close, that is to say, it did not shewe the might thereof.

M. But how cold this be, that Christ who is the Saluaciō of the world, cold be vnder such condēnatiō.

C. He was not so vnder it, that he shulde continue in the same: for he hath in such wise felt these terrours which we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battel against the power of hel to break and destroy it.

The difference betweene the anguish of Christs spirit, and the conscience of the wicked.

M. Hereby then we se the differēce betwene that grief of mynd, which Christ did suffer, & that which the impenitent sinners do abide, whome God doeth punish in his terrible wrath: for that very paine which Christ sustained for a time, the wicked must indure continually: and that which was vn-

to Christ but a pricke, is vnto the wicked in stead of a glaue to wound them to death.

C. Trueth it is: for oure Sauour Christ euen in the middes of his tormēts, did not cease to put a full trust enermore in God his Father but the dāned sinners to dispaire: yea they despise God, in so much that they blaspheme his Maiestie.

M. May we now gather by this what profite cometh to the faithfull by the death of Iesus Christ?

C. Yea very wel: and first of all, we see that it is a sacrifice wherewith he hath fully satisfied his Fathers iudgemēt in our behalfe: & thereby also he hath appeased Gods wrath, & hath brought vs into his fauour againe: secondly that his blood is a washing of our soules from al maner of spottes: & finally that he hath so cleane wiped away our sinnes through his death that God wil neuer hereafter haue remem-

XI.

Soday.

The profite and vertue of Christs death standeth i thre points.

THE ARTICLES

remembrance of them, so that the obligation which was against vs, is now cancelled & made void.

M. Haue we none other profite of his death?

C. Yes verely: that is, if we be true membres of Christ, our olde man is crucified, and our flesh is mortified, to the end that none euillustes do hereafter beare rule in vs.

M. Expounde the article following.

1. Pet. 3.

C. He rose the third Day from death to life, wherein he shewed that he had gottē the victorie of death & sinne. For through his resurrection he swallowed vp death, he broke asundre the chaines of the deuill, and finally he destroyed all his power.

The benefite and vertue of Christes resurrection standeth in thre points.

Rom. 4. 6.

1. Cor. 15.

M. Tel me how many wayes this resurrection of Christ doth profit vs.

C. Thre maner of wayes. The first, that we haue fully obtained to be righteous thereby: secondly, it is a sure gage of oure immortallitie:

thirdly

thirdly, that if we be in dede truly partakers of his resurrection, we rise now in this present world into a newe kinde of life, whereby we serue God onely, and lead our liues agreable to his will.

M. Let vs go forwarde to the rest.

C. He ascended vp into heauen.

M. VVent Christ vp into heauen in such sorte that he is no longer in the earth?

C. Yea: for when he had performed wholly al things that were enioyned him by the commandement of his Father, and had accomplished al that was necessary for our saluation, it was not nedeful that he shulde remaine any longer in the worlde.

M. VVhat profite haue we by his as-

C. VVe receiue double profit thereby: for since our Sauour Christ is entred into heauen in oure name, euen in like maner as he came downe fro thence for our sakes, he hath

XII.
Soday.

Christ ascended into heauen.

The profite of Christes ascension. Christes ascension standeth in two points.

hath thereby made an open churche
into the same place for vs, giuing
withal an assured knowledge, that
the gate of heauen is now open to
receiue vs, which was before shut
through our sinnes. The seconde
profite is, that he appeareth in the
sight of God the Father, to make
intercession for vs, and to be our
aduocate to make answer for vs.

Rom. 8.

Heb. 7.

1. Iohan. 2.

M. But is our Sauour Christ solasce
ded into heauen, that he is no
more here with vs?

Matth. 28.

C. No not so: for he himself promi-
seth contrarie: that is that he will
be present with vs vnto the worl-
des end.

M. Is it ment of his bodily presence
that he maketh promises so to con-
tinue with vs?

Luk 24.

Act. 1.

C. No verely: for it is another mat-
ter to speake of his bodie whiche
was taken vp into heauen, and of
his power which is spred abroad
throughout the whole worlde.

M. De-

M. Declare the meaning of this sentence, **He sitteth at the right hād of God the Father.**

C. The vnderstāding of that is, that he hath receiued into his handes the gouernance of heauē & earth wherby he is king & ruler ouer al. Matth. 28.

M. What signifieth this worde right hād, & the sitting at the right hād?

C. It is a similitude, or a maner of speache borrowed of earthly Princes, which are wonte to place on their right side suche as they substitute next vnder them, to rule in their Name. To sit at the right hand of God.

M. Then thou meanest nothing els thereby, but that whiche S. Paul speaketh, that he was appointed head of the Church, set in auctoritie aboue al powers, and that he hath receiued a name or dignitie passing al other. Ephes. 1. Philip. 2.

C. Euen so it is.

M. Go forward to the residue.

C. **frō thence he wil come to iudge** XIII. Son= day.

C. j.

the

Act. 3.

1. cor. 15

Heb. 10.

1. thes. 4.

Act. 1.

the quicke and the dead, that is to say, he wil come downe frō heauen, & shewe him self visibly once againe in iudgement, as he was sene to ascend.

Heb. 9.

1. cor. 15

1. thes. 4

M. Seing the iudgemēt of God shal be in the end of the worlde, how maye that be whiche thou sayst, Some shalbe aliue and other some shalbe dead, since it is a thing appointed vnto al men, to die once?

C. Saint Paul maketh answer to this question him self, saying that they whiche at that tyme shalbe lefte aliue, shalbe suddenly chāged, to the end that their corruptible nature being abolished, they may be clothed with incorruption.

M. Thy meaning is then, that this change shalbe ynto them in stead of a death, insomuch as it shal abolish their former nature, & make them rise againe in a newe state.

C. Trueth it is.

M. Do we receiue any comfort by
this

this that our Sauour Christ wil come once to iudge the worlde?

C. Yea verely and that great: for we ^{Hebr. 9.} are taught certeinly, that his coming at that tyme, shalbe onely for our saluation.

M. Then there is no cause, why we shulde be afraid of the day of iudgement, or that we shulde trēble therefore.

C. No truely: forsomuche as we shal ^{Christ} shal iud-
 appeare before none other iudge ^{ge vs, &}
 but hī, who is our aduocat & hath ^{answer}
 takē vpō him to defend our cause. ^{for vs.} XIII.

M. Let vs now come to y^e third part. ^{Son-}

C. That concerneth our faith in the ^{Day.}
 holy Gost. ^{(ue vs? The third}

M. And to what purpose doth it ser- ^{parte of}

C. It doeth vs to vnderstād, that euē ^{the Cre-}

as God hath redemed vs & saued ^{de.}

vs in Iesus Christ, euen so it plea- ^{Of the}

sed him to make vs partakers of ^{holy.}

his redēption & saluacion throg- ^{Gost &}

his holy Spirit. ^{his gifts.}

M. How so?

C. ij.

1. Pet. 1.

1. Joh. 1.

Psal. 51.

C. In like maner as þe blood of Christ is the onely purgation of our soules : euen so the holy Ghost must sprinkle our consciences with the same to make them cleane.

M. This nedeth a more euident declaration.

Rom. 5.

C. It is to say, that the Spirit of God, dwellig in our hearts, doth make vs fele the vertue of our Lord Iesus : for it is he that doth opē the eyes of our heart to behold Christes benefites towards vs: he doth seale them in our heartes: and this Spirite doth also regenerate vs, & make vs newe creatures, in suche sort that by his meanes we receiue al those giftes & benefites, which be offred vnto vs in Christ our Sauiour.

Ephes. 1.

XV. M. What foloweth now next?

Son.

Day.

The
fourth
parte,

C. The fourthe parte of our belief, where it is said, **I beleue þe there is an holy vniuersal Church.**

M. What is the Church Vniuersal?

C. It

C. It is the bodie and felowship of them that beleue, whome God hath ordeined & chossen vnto life euerlasting.

which is
of the
church.
What
the church
is.

M. Is it necessarie that we beleue this article?

C. Yea, vnles we mynd to make Christes death of none effect, & make al those thigs to no purpose which we haue rehearsed already: for al Christes doings proue there is a Church.

M. This is then thy saying, that all which hitherto hath bene declared, doth touche the cause, and ground of our saluatiō, inso much as God hath receiued vs into his fauour by the meane of our Saviour Iesus Christ, & hath stablised this grace in vs through his holy Spirit: but now the effect that cometh of al this, is declared vnto vs, to giue the more euident assurance thereof.

For what
purpose
Christ
suffered
death.

C. It is euen so.

C. iij.

M.

M. What meanest thou by calling
the church holy?

C. I call the church holy in this sense
because that those whome God
hath chosen, he iustifieth and re-
formeth vnto holynes and inno-
cencie of life to make his glorie to
shine in them: and also our Sau-
our Christ hath sanctifieth his
church, which he redeemed, to the
end it might be glorious & with-
out spot.

Rom. 8.

Ephes. 1.

Ephes. 5.

The mea-
ning of
this worde
de Ca-
tholicke
1. cor. 12.
Ephes. 4.

M. What meaneth this worde, Ca-
tholike or Vniuersal?

C. It serueth to put vs in remembrance
that as there is but one head of the
faithful, eue so it behoueth them
to be knit together in one bodie,
so that there be not diuers Chur-
ches but one church onely, disper-
sed throught the whole worlde.

The co-
munion
of the
faithful.

M. Declare as touching the commu-
nion of Saintes.

C. That clause is put to for a more
plaine declaration of the vnitie of
the

the membres of Christs Church. Moreouer it doth vs to vnderstād that all the benefites that Christ hath giuen to his Church, belōg to the profite and saluatiō of eue-ry faithful person, for so much as they haue al a cōmunitie together

M. But is this holynes of the church now already perfect? **XVI.**

C. No verely: for it is in cōtinual bat-
tel so long as it is in this worlde,
and laboreth alway vnder imper-
fection and infirmities, which shal
neuer be cleane taken away, vntil
it be altogether coupled to her
head Christ, by whome it is per-
fectly sanctified. **Son-
Day.**

M. Is there none other way to know
this Church, but by faith? **Ephes. 5.**

C. Yes verely: there is a Church
which may be sene to the eye, for
somuch as God hath giuē sure to-
kens, by the which we may knowe
the same: but here in this place
mencion is made proprely of that

Church which he hath chosen by his secret election to euerlasting life: the which can not be perfectly discerned by our senses.

M. What is there more? (nes.

C. I beleue the remissio of our sin.

Tou-
ching
the for-
giuenes
of sin-
nes.

M. What is the propre signification of this worde Remission.

C. That God doeth frely forgiue all the sinnes of them, which beleue in hi, in such sort, that they shal neuer be called to any accout, to receiue any punishment therefore.

M. It is easie then to be gathered of this, that we do not merite by our owne satisfactiō, that God shulde pardone our sinnes.

C. Y say true: our Saujour Christ hath made satisfaction by susteinig the paine due vnto the same: for we of our part be not able to make any recōpense to God, but of his mere liberalitie we obtaine this benefite frely.

M. Wherefore doest thou make mē-
cion

cion of remissio of sinnes, immediately after that thou hast spoken of the Church?

C. Because that no man can receiue forgiuenes of his sinnes, vnles he be ioyned in felowship of Gods people, and so continue in the vni- tie of Christes bodie euen to the end like a tru mēbre of his church

M. By this saying then, without the Church there is nothing but hel, death and damnacion.

C. That is most certeine: for all such as do diuide them selues from the bodie of Christ, to breake the vni- tie therof by sectes, are vtterly de- stitute of al hope to enioye eue- lasting life, whiles they kepe them selues so diuided.

M. What foloweth more?

C. The rising againe of the bodie, and life everlasting.

M. Whereto serueth this article in our belief?

C. To teache that our felicitie confi-

There is
no remis-
sion of
sinnes
without
the bodie
of the
church.
Isai. 46.
Ezek. 13.
Ioel. 2.
Gen. 8.
1. Pet. 5.

XVII.
Son-
day.

Of our
resurre-
ction.

steth not in any thing vpon earth,
the which knowledge may serue
vs for two necessarie purposes .
First , it serueth to teache vs to
passe through this trāsitorie world
as throgh a strāge coūtrey, setting
not by earthlie things. Secōdly it
putteth vs in cōfort , that althogh
as yet we do not fully enioye the
frute of that grace, which our lord
God hath frely giuen vs in Christ
that yet we ought not to be discour-
aged , but patiently to waite for
him vnto the time that he shal
appeare. (surrection:

M. What shalbe the maner of our re-

C. All they which be dead before
that tyme , shal then take their
owne bodies againe vnto them :
howbeit they shalbe of another
sorte: that is, they shalbe no more
subiect to death or corrupcion: &
yet notwithstanding they shalbe
of the self same nature & substāce
as before: and suche as shal then

1. Cor. 15

remain alive, God wil raise them
vp marueilously & suddely chage
their bodies, in the twinkeling of
an eye as we haue said before.

M. Shal not the wicked be aswel per-
takers of this resurrection, as the
faithful?

C. Yes verely: but they shal be in
condicio farre vnlike: for the faith-
ful shal rise againe to euerlasting
ioye & saluacion, & the other to
euerlasting death, and damnacion

Mat. 25.

Iohan. 5.

M. Wherfore is there mencio made
of life euerlasting, and not of hel?

C. Because the Crede is a brief
summe of our faith, conteining,
in as fewe wordes as can be, that
that belongeth peculiarly to com-
fort the consciēces of Gods faith-
ful: therfore gods benefites which
he frely bestoweth vpon his people
be rehearsed onely, without any
mencion of the wicked, who are
cleane shut out of his kingdome.

M. Since we haue the fundacion
wher-

XVIII
Sons
Day.

What a
thing li-
tely faith
is.

44

THE ARTICLES

whereupon our faith is buylded,
we may wel gather hereof, what is
the right faith.

C. yea verely: that is to say, it is a sure
persuasiō and a stedfast knowled-
ge of Gods tender loue towardes
vs, according as he hath plainly
vttered in his Gospel, that he wil-
be both a Father, & a Saviour vn-
to vs, through the meanes of Je-
sus Christ.

M. Doeth faith stand in our power?
ether is it a fre gift of God?

C. The Scripture teacheth vs, that it
is a special gift of the holie Gost,
and very experience doth also cō-
firme the same.

M. How so?

C. For the feblenes of our wittes
is suche, that we cā by no meanes
atteine vnto the spiritual wisdom
of god, the which is reueiled vnto
vs by faith: & our hearts are natu-
rally inclined to a certein distrust
or at least a vaine trust, ether in
our

our selues, or in other creatures: but what time Gods Spirit hath lightened our heartes, & made vs able to vnderstand Gods wil, (the which thing we can not atteine other wise (then doeth he arme vs also with a stedfast cōfidence in his goodnes sealing the promises of Saluacion in our hearts.

The holy Ghost doeth lighten our mindes.

M. What profit cometh to vs through this faith, when we haue it?

This faith maketh vs sure of our righteousness

C. It doeth iustifie vs before God, & maketh vs enheritours of euerlasting life.

M. Is not a mā then iustified through good workes, if he liue holily, and in the obedience of Gods wil?

C. If anie mā were so perfect before God, he might worthely be called righteous: but for so much as we are all wretched sinners in the sight of God, we are driuē to seke elswhere for a worthines to make answer for vs to Gods iudgemēt.

M. But be all our workes so dispro-
ued

XIX.
Son
day.

All mans
workes
be dam-
nable vn
til they
be rege-
nerate
through
Gods spi-
rit.

Matth. 7.

ued that they can merit nothing
at all for vs before God?

C. First, all suche workes as we do of
our selues, by our nature, are vt-
terly corrupt: whereof it follow-
eth necessarily, that they can not
please God, but rather do pro-
uoke his wrath, and he condem-
neth them euerie one.

M. This is then thy saying that vnto
the tyme that God hath recciued
vs to mercie, and regenerate vs by
his Spirit, we can do nothing but
sinne: euē as an euil tre can bring
forth no frute, but that that is euil.

C. Euen so it is: for althogh our
workes make a faire shewe to mā's
sight, yet they are wicked before
God, so long as the heart is noght
vnto the which God chiefly hath
respect.

M. Hereby then thou doest con-
clude, that it lieth not in our pow-
er to preuent God with our meri-
tes, and so to prouoke him to loue

vs,

vs but muche rather we thereby do stirre him to be more & more angrie against vs.

C. Yea surely & therefore I say, that without anie consideration of our owne workes, he doth receiue vs into his fauour, of his bountiful mercie, through the merites of our Sauour Christ, accounting his righteousness to be ours, & for his sake imputeth not our fautes vnto vs. Tite. 3.

M. What meanest thou then, that a man is iustified by faith?

C. For as much as throug beleuing, that is, receiuing with an assurance of the heart the promises of the Gospel, we enter into possession of this righteousness.

M. This is the thy meaning, that as God doth offre righteousness vnto vs by his Gospel, so the onelic way to receiue it, is faith.

C. So I meane.

M. Wel then, after that God hath once receiued vs into his fauour

XX.

Son-
Day.

The
goode
workes
whiche
procede
onely of
faith.

be not the workes whiche we do by the vertue of his Spirit, acceptable vnto him?

C. Yes verely because he doth of his free goodnes so accept them, and not because their worthines doth deserue so to be esteemed.

M. How is it that they be not worthie of them selues to be accepted since they procede of the holyc Ghoste?

C. Because there is mixed some filth through the infirmitie of the flesh whereby they are defiled.

The way
to do
good
workes
whiche
please
God.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is assured in his conscience, that God wil not streitly examine his works nor trye them by the sharpe rigor of his iustice: but that he wil hide the vnperfectnes & the vncleane spottes that be in them, with the purenes of our Sauour Christ, & so accounte them as perfect.

M. May

M. May we say then that a Christian is iustified by his works, after that God hath called him, or that he doeth merit through them Gods fauour to the procurement of life euerlasting?

C. No verely: but rather it is saide that no mā liuing shal be iustified in Gods sight: and therefore we must praye, that he do not enter into iudgement with vs.

Psal. 143

M. Thou meanest not hereby that the good dedes of the faithful are vnprofitable.

C. I meane nothing lesse: for God promiseth to rewarde them largely, bothe in this world and in the life to come: & yet this notwithstanding, those rewardes of God be not giuen for our worthie desertes, but onely because it pleaseth God of his goodnes to loue vs frely, and so to couer & forget our fautes, that he will neuer call

D.j. them

A right
faith is
neuer
idle.

What it
is to be-
leue in
Christ.

them any more to remembrance.

M. May we be iust without good workes?

C. That is not possible: for to be-
leue in Christ is as muche to say,
as to receiue Christ in suche sort,
as he doth giue him selfe vnto vs:
now this is an euident thing, that
Christ doeth not onely promes
to deliuer vs from death, and to
restore vnto vs the fauour of God
his Father through the onelie me-
rits of his innocencie, but also he
promiseth to make vs new creatu-
res by his Spirit, to the end that
we shuld leade an holie conuersa-
tion in all good workes, so that
these must be ioyned together,
except we wolde diuide Christ
from him selfe.

M. Then I se, that it is so farre from
the office of faith to make me des-
pisers of good dedes, that it is the
verie rote, whence all good wor-
kes do spring.

C. It is most certaine: and for this cause the doctrine of the Gospel doeth consist in these two pointes faith and repentance. (tāce)

The effect of the Gospel is faith and repentance.

M. What maner of thing is Repen-

C. It is þ hatred of sinne, & loue of iustice procedīg of the feare of God which bringeth vs to the forsakīg of our selues & to the mortifying of our flesh, that we may giue our selues to be gouerned by the Spirit, in the seruice of God.

21.
Sons Day.
What repentance is.

M. This then was the seconde membre in the diuisiō, which we made at the beginning cōcerning a Christen mans life.

C. Yea verely: and we haue said also that the very right and allowable seruice of God doeth consist in obeying his wil.

Wherein the right seruicing of God standeth

M. Why so?

C. Because he wil not be serued after our fantasie, but after his owne pleasure.

D. ij

M. What rules hath he giuē vnto vs,
to leade our lyfe by?

C. His Law.

M. What things doeth it conteine?

C. It is diuided into two partes, wher
of the first doeth conteine foure
commandements: the second cō-
teineth six, so that there be ten in
the whole.

M. Who hathe made this diuision
thereof?

Leu. 19. C. God him selfe : who also gaue it
Deut. 6. written in two tables vnto Moses,
Exo. 34. saying, that the whole was redu-
Deu. 10. ced into ten sentences.

M. What is the content of the first
table?

The ef- C. It cōteineth the maner of the true
fect of worship of God. (table?

the first M. What is contained in the second
table.

The ef- C. How we ought to behaue our sel-
fect of ues towardes our neighbours, &
the se- what duetie we owe vnto them.

cond ta- M. Rehearse the first cōmandement.

ble.

C. Hear-

XXII.
Son-
day.

The first
commā-
dement.
Exod.20.
Deut.5.

C. Hearken, and take hede Israel,
I am the Lord thy God, whiche
haue broght thee out of the land
of Egypt, from the house of bon-
dage: thou shalt haue none other
gods before my face.

M. Declare the meaning hereof.

C. In the beginning he vseth, as it
were an introductiō to the whole
Law. For he doeth challenge here
vnto him self first auctoritie to cō-
mande, naming him self Euerla-
sting, & the Creator of the world:
and againe after, he calleth him
self our God, to make vs highly
to esteeme his doctrine: for if that
he be our Sauour, it is good rea-
son that we be also his obedient
people.

M. But that whiche foloweth after,
touching the deliuerance frō the
bōdage of Egypt, is it not referred
peculiarly to the people of Israel?

C. Yes verely, as concerning the bo-

What si-
gnifieth
the deli-

D. iij.

die:

uerance
out of
Egypt.

die: howbeit it belongeth also indifferently vnto al, in so muche as he hath deliuered our soules from the spiritual captiuitie of sinne, & from the tyrannie of the deuil.

M. Why doeth he make mencio of this in the beginning of his Law?

C. To put vs in remembrance, how greatly we are bound to obey his good pleasure, & what vnkindnes it is to do the contrary.

M. What requireth he in this first commandement?

The
summe
of the
first com-
mande-
ment.

C. To reserue vnto him onely his whole honor, not giuing any part thereof to any other.

M. What is his due honour?

The ho-
nor that
is due to
God al-
one.

C. To worship hi, to put our whole trust in him, to cal vpon him, and suche other like, which be attributed onely vnto his maiestie.

M. Wherefore saith he, before my face?

C. For so much as he seeth & knoweth al things, & iudgeth the secret

thoughts of mens hearts, he signifieth vnto vs, that he doeth not require onely that in outward profession, but that vnfaignedly from the bottome of our heartes we do take him for our onely God.

M. Rehearse the secōd cōmādemēt. 23.

C. Thou shalt make thee no graue image, nether any similitude of things, that are in heauē aboue, nether y are in the earth beneath nor y are in y waters beneath y earth: y shalt not bow Downe to them, nether serue them.

Son-
Day.

The 2. cō
mande-
mēt tou-
ching I-
mages &
the wor-
shipping
of them.

M. Doeth he vtterly forbid the making of images?

C. No: but he doth forbid expressely ether to make any image to represent God, either to worship him thereby.

M. Wherefore are we forbiddē to represent god in any visible image?

C. Because there is no comparison betwene him that is an euerlastig

Deut. 4.

Isai. 41.

Act: 17.

D. iij.

Spirit

Rom. 6.

Spirit, incomprehensible, and a material bodie, mortal, corruptible and visible.

M. Thy mind is then that he doeth great dishonour to Gods maiestie that goeth about to represent him in suche sorte?

C. Yea verely.

M. What maner of adoraciō is here condemned?

Of honor forbidden to images.

C. We are fobidden here to come before anie image to make our prayers, or to bowe our knee before it, or to make any other signe of reuerence, as thogh God did there shewe him self by them.

M. This is not then to be taken, as thogh all keruing or painting of images were vtterly prohibited, but alonely to make images, ether to seke or to honour God in thē, or to abuse them vnto' anie kinde of superstition or idolatrie.

C. It is euen so.

M. That

M. For what purpose was this commandement giuen?

C. That as in the first commandement God sheweth him self to be him alone, whome we ought to worship and honour, euen so now he sheweth the right kinde of worship to withdrawe vs from al superstitious and carnal imaginations.

M. Go forth.

C. He ioineth vnto it a threatenning, that he is the Eternal, our God ielous, visiting the iniquitie of the fathers in their children, vpon the thirde and fourthe generation of suche as do hate him.

XXIII.

Son-
Day.

M. Wherefore doeth he make mention of his might?

C. To signifie, that he is of sufficient power to mainteine his honour.

M. What meaneth he by speaking of ielousie?

C. That he can not abide a companion with him: for euen as he hath
of

of his vnspeakable goodnes frely giuen him self vnto vs, euen so he wil that we become altogether his and this is the chastitie of our soules, that they be dedicated vnto him, and kept holy for him: as cōtrariwise, it is a spiritual whoredome, if they be withdrawen frō him to any kinde of Idolatric, or supersticion.

Touching
spiritual
whore-
dome.

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children?

C. To perce our hearts more depely with the terroure of his wrath, who doeth not onely threatē to punish the offenders, but also their posteritie after them.

M. What? is not this contrary vnto the righteousnes of God, to punish the one for the others faute?

How
God pu-
nisheth
the fa-
thers wic-
kednes in
the chylde

C. If we consider the state of mā, the question is sone answered: for we are euerie one of vs by nature vnder

der the curse of God, so that we can not finde fault with God, whē he leaueth vs in this state. And as he sheweth his fauour towardes his seruātes, when he doth blesse their posteritie, so doeth he shewe his vengeāce towarde the wicked, when he suffereth their offspring to continue in their cursed state.

M. What saith he more?

C. To the end he might stirre vs also with tēder loue, he saith morouer that he sheweth forthe his abundāt mercie vnto the thousand discēt of suche as loue him and kepe his commandements.

M. Doeth he meane, that the obedience of a faithful man shalbe sufficient to saue his posteritie, although it be wicked?

C. No: but that he wil in suche sorte shewe forthe his goodnes toward the faithful, that for the fauour he beareth vnto them, he wil also be know-

How
God sheweth
mercy to
a thousand
generations.

known vnto their children, not onely minding to prosper them here in things of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his wil
M. But this semeth not alwayes so.

Rom. 6. **C.** No: for as the Lord doth reserue this libertie to him self alwayes, to shewe mercie vnto the childre of the wicked, so on the other part he hath not so bound his grace to the children of the faithful, but that he may at his pleasure reiect whome he wil: yet notwithstanding he doeth in suche wise order these things, that all men may easely se, that he hath not made this louing promes for nought.

M. Wherefore doeth he rehearse here in the promes to a thousand discents, whereas in the threatening he made menciō but of thre or foure?

C. To

C. To signifie, that God is alwayes more readie to vse gentlenes and fauour, then roughnes or rigour, according as he saith of him selfe, that he is readie to shewe mercie, and slowe vnto anger.

Exod. 34.

Nom. 14.

Psal. 103.

M. Let vs come to the thride commandement.

XXV.

C. Thou shalt not take the Name of the Lord thy God in vaine.

Son-
Day.

The 3.

M. What is the vnderstanding therof

Commā-
dement.

C. He doeth not onely forbid to abuse and blaspheme the blessed Name of God by periurie, but forbiddeth aswel al vaine and superfluous othes.

Of othes

M. May a man then sweare lawfully at any time?

C. Yea verely, when ther is iust occasion, that is to say, to mainteine the trueth, when the tyme shal require, & likewise to kepe brotherly charitie among vs.

M. Doeth he disproue no othes, but suche

THE COMMAND.

suche as are made to the hinderance of Gods honour?

With
what re-
uerence
we shuld
name
God.

C. In one kind of othe he teacheth vs a general rule, that we neuer vse the Name of God, but in feare and humblenes, to glorifie his Name. For euen as it is holie, & of inoste worthy price, so it beho- ueth vs to take diligēt hede, that we do not in suche sorte name it, that either we may seme to passe lightly of it our selues, or giue to other occasion to haue it in smale reuerence.

M. How shal this be?

C. If we do nether thinke nor speak of God, nor of his workes, but with all reuerence and honour.

M. What foloweth?

C. A threatning, that he wil not holde him innocent, that taketh his Name in vaine.

M. Seing that god pronūceth threatningly in other places in a generalitie, that he wil punish al trāsgres-

fours, what vehemencie is there besides in these wordes?

C. He doth expressly declare hereby in how great estimation he hathe the honour of his Name, for so muche as he saith evidently, that he can not abide, that any man do despise it; to the intent that we might reuerence it the more.

M. Let vs come to the fourthe commandement.

26.
Son-
day.

The 4.
commā-
dement.

C. Remembre to kepe holy þ Sabbath Day: six dayes shalt thou labour, & do al thy worke, but the seuenth day is the rest of þ Lord thy God: thou shalt do no worke in it, nether þ, nor thy sonne, nor thy daughter, nether thy seruant nor thyne handmaide, nor thyne ore, nor asse, nether þ stranger þ is win thy gates: for in six dayes God made heauē and earth, and all that is in them, & the seuenth daye he rested: wherefore he hath

hath blessed the day of rest, and hath made it holy to him selfe.

M. Doeth God commande to labour six dayes, & rest the seuēth?

C. No, not precisely: but he doeth giue men leaue to trauel six dayes & maketh a restraint onely of the seuenth, in the which he forbideth to labour.

M. Are we then bounde by Gods commandement to refraine one day in the weke from all maner of labour?

C. This commandement hath a certeine special consideration in it: for as touching the obseruation of bodilie rest, it belongeth to the ceremonial law, which was abolished at the comming of Christ.

M. Saist thou then that this commandement belongeth peculiarly vnto the Iewes & that God did giue it onely for the tyme of the olde Testament?

C. Yea

C. Yea verely, as touching the ceremonie thereof.

M. Why the, is there any other thing cōteined in it besides the ceremonie?

C. There be thre considerations, why this commandement was giuen.

Thre considerations for the whiche the Sabbath day was ordeined.

M. What are they?

C. The first is, that it might be a figure to represent our spiritual rest. The seconde, for a comelie order to be vsed in the Church, And thirdly, for the refreshing of seruantes.

M. What is spiritual rest?

C. That we cease to do our owne workes, that the Lord may bring forth his workes in vs.

M. How may we thus rest?

C. By mortifying our flesh and subduing the inordinate affections of our nature, to the end that Gods Spirit may beare rule in vs.

E.j.

M. Are

THE COMMAND.

T. Are we bound to this rest but one day in the weke?

C. Yes, continually; so that whē we haue once begonne to entre into it, we must go on forward whiles our life lasteth.

M. Why is there but one day appointed to represent vnto vs a thing that dureth our whole life?

C. It is not necessarie that the figure do resēble in all pointes the thing it is ordeined to represent: it is sufficiēt if they be like in some poits.

M. Wherefore was the seuenth day appointed rather then any other?

Thenō-
bre of 7.

C. The nombre of seuen doth signifie perfectiō in the Scriptur: wherefore the seuenth day was moſte mete to set out vnto vs a thing that shulde stil continue: moreover it putteth vs in remembrance, that our spiritual rest is but begōne in this life, nether shal it be perfect vntil we depart this world.

M. What is mēt by that, which our

THE COMMAND.

27.

Son-
Day.

Lord alledgeth here, saying that it behoueth vs to rest, for somuch as he hath done the same?

C. When God had created all his workes in six dayes, he appoited the seuenth to the consideratiō of his workes. And to the intent we might be y more stirred therto, he setteth forth his owne exāple vnto vs, because there is nothing so much to be desired, as to become like vnto him.

M. Must we then daily meditate the workes of God? or is it ynough to haue minde of them one day in the weke?

C. Our duetie is to be exercised daily therein: but for our weakenes sake there is one certeine day appointed. And this is that politick ordre, whereof I spake.

We are
bunde
to praise
God co-
tinually
in his
workes.

M. What ordre then is to be obserued that day?

C. That the people come together &

E.ij.

giue

As touching
politick
ordre
for day-
es.

giue diligēt care to the worde of
God, vse commune prayers; and
make profession of their faith and
religion.

M. What meanest thou by saying,
that it was partely ordeined for
the ease of seruantes?

C. That they which be ynder the
power of others, might be relea-
sed somewhat of their labours,
the which thing also serueth to
the furtherance of the commune
welth, for so muche as euerie mā
hathe iust cause to be the readier,
willingly to trauel the other six
dayes, when they consider, that
they may take their rest in the se-
uenth.

Colos. 1.

M. Let vs now se how this commā-
dement belongeth vnto vs.

The ce-
remoni-
all Sab-
bath is
ended.

C. As touching the ceremonie ther-
of, it is abolished: for we haue the
accomplishment therof in Christ.

M. How so?

C. For

C. For our olde man is now crucified by the vertue of his death: and through his resurrectiō we are raised againe into a newnes of life. Rom. 6.

M. What is there then in this commandement, that concerneth vs?

C. We are bounde to obserue the polyticke ordre appointed in the Church, for the hearing of Gods worde, for comming together to make commune prayers, and for the right vse of the Sacraments.

M. And doeth the figure profit vs no more?

C. Yes verely: for it leadeth vs to the trueth of that thing, whereof the Sabbath day is a figure: which is, that we being made the true members of Christ, ought to cease from our owne workes & commit our selues wholly vnto Gods gouernance,

M. Let vs come now to the seconde table.

E. iij.

28.
Sonn
Day.

The 5.
commā-
dement.

What
honour
is due
to our
Superi-
ours.

C. Honour thy father & thy mother.

M. What doest thou meane by this worde, Honour?

C. That children vse humble obedience towards their father and mother, bearing a reuerēt minde towarde the, readie to assise & aide them, & willing to do after their commandementes, according to their duction.

M. Proceede.

C. God ioyned also a promes to this comādemēt saying, that thy dayes may be prolonged vpo the lād which the Lord thy God hath giuen thee. (mes?

M. What is the meaning of this pro-

C. That God wil indue them with a long life, which haue their father and mother in due reuerence.

M. How commeth it to passe, that God promifeth man to prolong his life (as if it were a special benefite) since this life present is so full of miserie?

C. Thogh our life be neuer so ful of wretchednes, yet it is the blessing of God vnto the faithful, at the least for this one cause, that it is a token of his Fatherlie fauour, in that he nourisheth them here and preferueth them. A long lyfe.

M. May a man gather of the contrarie parte, that he, who liueth not manie yeres, is accursed of God?

C. No, but rather it cometh to passe manie times, that our Lord taketh the sonest of all out of this worlde whome he loueth most dearly.

M. In doing thus, it semeth that he kepeth not alwayes promes.

C. What promes soeuer God maketh vs, touching the benefites of this worlde, we ought to take it with this condiciō, so farforthe as it shalbe expedient for the health of our soule: for it were a contrary ordre, not to haue chief regard of the soule. Benefites of this worlde are promised with one conditiō.

M. And what is to be said of them

E. iij.

be desobedient vnto father & mother?

The punishment
of children
which disobey
their parents.

C. God wil not onely punish them with euerlasting paine in the day of iudgement, but he wil execute his vengeance also on their bodies here in this worlde, either by shortning their life, either punishing them by a shameful death, or some other waife.

M. Doeth not God speake expressly of the land of Canaan in this promise?

Psal. 24.
Psal. 88.
Psal. 115.

C. Yes, as touching the children of Israel: but we must now take it in a more general signification, so that in somuch as the whole earth is the Lords, we ought to acknowledge, that what countrey soeuer we do inhabite, God hath giuen vnto vs the same for a dwelling place.

M. Is there nothing els to be vnderstand in this commandement?

C. Thogh

C. Thogh no mencion be made in it expressely but of the father & mother, yet we must vnderstand in them al magistrates, & superiours: for so much as there is one manner of consideration of them all.

M. What is that?

C. Because God hath giuen vnto them preeminence: for there is none autoritie of parentes, of princes, or magistrates, or mastres, neither any other office or title of preeminence, but suche as God hath ordeined. Rom. 13.

M. Rehearse the sixt commandemēt

C. Thou shalt not kil.

M. Is there nothing forbidden here but open murther?

C. Yes verely: for considering that it is God who giueth this in commandement, he doeth not giue vs a Law to restraine our outward dedes, but principally to bridle the affections of our minde.

E. v.

29.
Sonne
Day.

M. Thy meaning is then, that ther is a certeine kinde of murther, lying priuely in the heart, the which is forbidden here of God.

C. It is euen so: for hatred or rācour & all desire to do hurt vnto our neighbour, is murther before God

M. Is it ynough then, if we beare no hatred nor malice towardes any man?

C. No: for in that that God cōdemneth hatred, it is to be vnderstand also, that he requireth of vs to loue all mē vnfeinedly, procuring their welth.

M. What is the seuenth cōmādemēt

C. Thou shalt not cōmit adulterie.

M. What is the effect of this commandement?

C. All whoredome is declared to be accursed of God, & therefore it be-
houeth vs to refraine frō it except
we wil prouok his wrath agaīst vs.

M. Is there none other thing requi-
red

The 7. cō
mande-
ment.

Al whore
dome is
accursed

red in this commandement?

C. We must alwayes haue regard to the maker of the law, who considereth not onely the outwarde worke, but rather the affectiō of the heart.

M. What is here more required?

C. Forsomuche as our bodies, & soules are the tēples of the holie Spirit, that we kepe them in al purenes, & therefore we must not onely be chaste as touching the carnal act, but also in heart, wordes and behauour, so that there must be no parte in vs defiled or vnchaste.

M. Go on to the eight commandement.

C. Thou shalt not steale.

M. Doeth this commandement forbid onely such robberies, as be punished by commune lawes, either doeth it reache any further?

C. This cōmandement reacheth vnto al vnlawful and deceivable occupatiōs, wherby we plucke vnto

the mīde
of the
lawma-
ker is to
be confi-
dered.

1. Cor. 3.
2. Cor. 6.

30.
Son-
Day.

The 8. cō
mande-
ment.

vs anye parte of our neighbours
subſtāce, whether it be by violēce
by fraude or by any other meanes
that God hath not alowed by his
worde.

M. Is it ynough if a man refraine frō
the dede doing, either is it forbid-
den alſo to deſire any ſuch thing?

Of in-
warde
theft.

C. We muſt alwayes haue a confide-
ration, that God was the maker of
this Law, who forſomuch as he is
a Spirite, hath not onely regarde
to robberies that be cōmitted in
dede, but he cōſidereth aſwel our
ſecret entrepriſes, our deuifes, and
purpoſes, and the deſires of our
mindes, to come by riches throgh
our neighbours loſſe.

M. What behoueth it vs then to do?

C. We are bounde to do our ende-
uour, that euery mā may haue his
due and right.

The 9. cō
mande-
ment.

M. What is the ninth cōmandemēt?

C. Thou ſhalt not beare falſe wit-
neſ

nes against thy neighbour.

M. Doeth God forbid in this commandement open periurie before a iudge onely? either are we charged to make no lie to the disprofit of our neighbours?

C. Vnder one kinde he giueth a general doctrine: meaning that we may not speake any thing to the reproche of our neighbour falsely and that we may in no wise backbite him or make lies of hī: where by he might susteine losse in his goods, or be hindered in his good name.

A general doctrine.

M. Wherefore doeth he speake expressly of open periuries?

After customable sclander-

C. To the intent that we might the more earnestly detest this vice of backebiting, and lying, signifying vnto vs withal, that whosoever doeth accustome himself to speak sclanderously of his neighbour, or to make any lie to his hinderance

ring and lying, there followeth shortly open periurie.

priucly

derāce priuely, he wil not be asha-
med shortlye after, to forswearē
himself openly.

M. Be sclanderous and lying wordes
forbidden here alone? either be
we also restrained frō al euil thin-
king?

That
that is ill
to be do-
ne befor
men, is il
to be tho
ght befor
God.

C. Aswel the one as the other, by the
reason which we haue already al-
ledged: for that that is euil in the
doing before men, is as euil to be
willed or thought before God.

M. Declare this in fewe wordes.

C. We are taught by this commāde-
mēt, not to iudge euil, or to speak
any wordes that sounde to the re-
proche of others, but rather to ha-
ue a good opinion of our neigh-
bours, & to mainteine their good
fame, so farre forthe as the trueth
wil beare vs.

M. Let vs come now to the laste cō-
mandement.

C. Thou shalt not conet thy neigh-
bours

31.
Son-
day.
The 10.
cōmande-
ment.

bour house: nether shalt thou co-
uet thy neighbours wife, nor his
man seruant, nor his maide, nor
his ore, nor his asse, nether anye
thing that is thy neighbours.

M. Seing the whole Law is spirituall
(as thou hast said) and forsomuch
as euery one of the other comma-
dements were ordeined, as wel to
correct the rebellious affectiōs of
the heart, as to gouerne the out-
warde doings, it appeareth that
this cōmandement is superfluous.

C. In the other cōmādemētes God
wolde suppressc our wil & affecti-
ons, but here in this he vtterly in-
hibiteth all euil thoghts, light mo-
cions, suddē affection, yea, thogh
we neuer fully purpose them, ne-
ther consent willingly to do them

M. Saist thou then, that the least mo-
ciō or tētacion that can entre into
the thoght of a faithfull mā is sinne
thogh he strīue against it, and
wil

will not by any meanes consent vnto it?

Every e-
uill moci-
on is a
sinne.

C. It is certeine, that al euil thoghts and mocions do procede out of our corrupt nature: whereof I cōclude that the lustes which do kinde or stirre vp mans heart to do amisse, thogh he neuer consent to do the thing, be neuertheles directly against this cōmandement.

M. This is then briefly thy saying, that as euil lustes, whereunto men consent and subiect them selues, are reprobued as sinne in the former commandements: euen so by this commandement God requirereth of vs suche perfection, that there may not so muche as one euil mocion once enter into oure heartes, the which might prouoke vs to do amisse.

C. Euen so I meane.

M. May we not now make a brieft some of the whole Law?

C. Very

C. Very easely: for the whole Law is comprehended in these two points: **p** one is, **That we loue God with all our heart, with all our soule, & with our whole minde:** the other is, **That we loue our neighbour as our selfe.**

The effect of the whole Law.
Matt. 22.

M. What is included in the loue of God?

C. To loue him as our God: that we acknowledge & take him for our souereine Lord, Master, Sauour & Father: so that hereby our dutie is to loue him, to feare him, to honour him, to put our whole trust in him, & to obey him.

M. What doest thou meane by these wordes, **with all our heart, all our soule, & our whole minde?**

To loue God with all our heart.

C. It is that we loue God with suche a zeale & feruent affection, that there may be in vs no desire, no wil no thought, no indeuour contrarie vnto his loue.

32.

Son-

Day.

M. What is the meaning of the secōde point?

C. As we be naturally inclined to loue our selues, and as this affectiō doeth passe all the rest, euen so our loue towards our neighbours ought in suche sorte to beare rule in our hearts, that it shulde guide vs altogether, & shulde be a line and rule, thereby to order all our thoghts and dedes.

M. And whome meanest thou, when thou sayest our neighbours?

C. I do not onely signifie oure kined, friends and suche other as be of our familiar acquaintance: but such also as be strāgers vnto vs, & more thē that, our verie enemies.

M. How are we bounde to them?

C. There is a bonde, whereby God hathe tied all mē together, which is holie, & can not be broken by any mans malice.

M. Then thou wilt say, if any man hate vs, that cometh of him selfe:
and

and yet by the very order which God him self hath appointed, he ceaseth not, to continue stil our neighbour, and we are bound euē so to take him.

C. So I meane.

M. Seing the Law requireth suche a perfect seruing of God, is not euerie Christen man bounde to frame his life after the same?

C. Yes truely : but we haue in vs so muche weakenes, that there is no man which fully doeth performe all that the Law requireth.

No man
can fulfil
the Law.

M. Why? doeth God therefore require of vs such an exquisite perfectiō as we be not able to reache vnto.

C. God requireth nothing of vs, but that which we are bounde to do. But if we giue diligence to frame our liues to this rule set forth in the Law, then albeit we be farre frome attaining vnto the perfection thereof, yet the Lorde will

F. ij.

not lay to our charge our default.

M. Speakest thou generally of all mé or of the faithful onely?

C. No mā is able to begin to do the least point that the Law requireth vntil he be regenerate throgh the Spirit of God. Moreouer, if it wer possible to find out any man, who were able to performe some parte of that, that the Law demāde, it shuld not be ynough to discharge him before God: for the lord pronounceth, that whosoever doeth not thoroughly accomplish euerie point conteined in the Law, is accursed.

Deu. 27.
Galat. 3.

33.
Sonn
Day.

M. Hereof we must nedes gather, that the Law hathe two distinct offices, acording as there be two sortes of men.

To what
vse the
Law ser-
ueth tou-
ching
the vn-
faithful.

What els? for as touching them that beleue not, it serueth to none other purpose, but to reprove thē and to take from them all maner

occa-

occafio to excuse them felues before God : & this is that which S. Paul speaketh, namig it the instrument of death and damnacion. But as touching the faithful, it serueth to another vse.

1. Cor. 9.

M. To what?

C. First the Law maketh it knowen vnto them, that they can not be iustified by their workes; & so by humbling them, it doeth stirre them to search their saluacion in Christ: Secondly, where as it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he wold giue them strength, & also doeth put them dayly in remembrance of their fautes, to beate downe their pride. Thridly, it serueth them in stead of a bridle, to holde them fast in the feare of God.

To what vse the Law serueth as touching the faithful.

M. Then albeit for the time of this transitorie life, we neuer accomplish the Law, yet it is not be thought a

a vaine thing, that it requireth of vs suche a perfection: for therby it setteth vp a marke vnto vs, to the end that we euerie one, according to the grace wherewith God hath indued vs, might continually with so much more feruent affection walke towardes it, and studie daily more and to come vnto it.

C. So it is ment.

M. Haue we not a perfect rule of all righteousnes set out in the Law?

Obedi-
ence to
the Law
is Gods
onely
seruice
and the
sacrifice
that he
requi-
reth of
vs.

1. Sa. 15.
Jerem. 7

C. Yes, so perfect, that God demandeth none other thing of vs, then to folow it: & contrarie wise, God disalloweth and refuseth whatsoever man taketh in hand to do besides: for obedience is the onclie sacrifice, which he requireth.

M. To what purpose then doeth all those monitions, declarations, exhortations, and commandementes serue, which the Prophets make & the Apostles?

C. They

C. They are nothing els, but expositions of the Law, which lead vs to the obedience of the Law; rather then drawe vs from it.

M. Yet it seemeth that the Law doeth not set out euerie mans particular vocation.

C. Where as the Law of God prescribeth that we ought to redre vnto euerie man that, that is his due, we may right wel gather thereof, what euerie mans duetie is in his state & calling: further (as we haue already said) the residue of the Scripture maketh a more particular & plaine declaration of the same: for the selfe same thigs, which God hathe in fewe wordes comprehended in these tables of his commandementes, other partes of the Scripture do intreat here and there more at large.

M. Seing we haue now spoken sufficiently of the right seruing of god (¶ is to say, of obediēce to his wil)

F. iiii.

34.
Son-
Day.
The 3.
point tou-
ching the

true hon-
oring
of God
is callig
on him
in our
nede.

which is the seconde parte of the
honour due vnto him, let vs treat
now also the thride point.

C. We haue said here before, that
the thrid maner of honour which
he demãdeth of vs, is to call vpon
him, & to seke for helpe at his hãd
in all our nedes.

M. Doest thou meane, that we must
call vpon him alone?

C. Yea: for he chalengeth this, as a
peculiar honour due vnto his di-
uine maiestie.

M. Since it is so, after what sort is it
lawful for vs to require succour at
mans hand?

C. There is great differẽce betwene
in those two things: for we call vpon
the name of God, to protest that
we loke for no help but at his hãd,
hauing our whole affiance in him
and in none els: yet in the meane
time we seke the help of men so
farre forthe as God giueth vs
leauē

leauē, & as he hath lēt them meanes to succour vs.

M. Then to demande succour of mē is nothing at all contrarie to this, but that we are bounde to make our prayer only vnto God for helpe, for so muche as we put not our trust in them, nether seke their succour, but so farre forth, as God hath ordeined them ministers, & bestowers of his goods to our necessitie and comfort.

C. Ye say wel: & in very dede, whatsoever benefite we receiue at any mans hād, we are bounde so to take it, as if god him selfe did delyuer it vnto vs: for the trueth is, that it is he, who sendeth vs al those thinges by their hands.

M. Is it not then our duetie to giue thanks vnto men for their benefites, seing the law of nature so teacheth?

C. Yes, and it were for no more, but
for

true ho-
noring
of God
is callig
on him
in our
nede.

which is the seconde parte of the
honour due vnto him, let vs treat
now also the thrīde point.

C. We haue said here before, that
the thrīd maner of honour which
he demādeth of vs, is to call vpon
him, & to seke for helpe at his hād
in all our nedes.

M. Doest thou meane, that we must
call vpon him alone?

C. Yea: for he chalengeth this, as a
peculiar honour due vnto his di-
uine maiestie.

M. Since it is so, after what sort is it
lawful for vs to require succour at
mans hand?

C. There is great differēce betwene
in those two things: for we call vpon
the name of God, to protest that
we loke for no help but at his hād,
hauiug our whole affiance in him
and in none els: yet in the meane
time we seke the help of men so
farre forth as God giuerh vs
leaue

leauē, & as he hath lēt them meanes to succour vs.

M. Then to demande succour of mē is nothing at all contrarie to this, but that we are bounde to make our prayer only vnto God for helpe, for so muche as we put not our trust in them, nether seke their succour, but so farre forth, as God hath ordeined them ministers, & bestowers of his goods to our necessitie and comfort.

C. Ye say wel: & in very dede, whatsoeuer benefite we receiue at any mans hād, we are bounde so to take it, as if god him selfe did delyuer it vnto vs: for the trueth is, that it is he, who sendeth vs al those thinges by their hands.

M. Is it not then our duetie to giue thankes vnto men for their benefites, seing the law of nature so teacheth?

C. Yes, and it were for no more, but
for

for that it hath pleased God to call them to such honour, as to be the dealers, & distributors of his benefites: for God in so doing doeth binde vs vnto them, and wil that we take the same thankfully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saintes departed, for helpe.

Nether
Angels
nor sain-
tes depar-
ted ar to
be called
vpon for
any help.

C. It is certeine: for touching Saintes departed, god hath not appointed vnto them any such office, as to helpe vs. And as concerning his Angels, although he doeth vse them as ministers to serue for our health, yet is it not his wil that we shulde call vpon them for helpe, ether haue our refuge vnto them in time of neede.

M. Then whatsoeuer is not agreable to the ordre which God hath set forth vnto vs is repugnant vnto his wil.

C. I

C. I meane no lesse: for if so be we be not content with that order which god hath by his worde set forth vnto vs, it is a most certeine token of infidelitic. Moreover, if in stead of seeking vpon God alone for helpe in all our nedes, we shal haue recourse vnto Angels or any other creatures, putting any part of our confidence in them, we commit therein damnable idolatrie by attributing vnto them that thing which ought to be peculiarly reserved vnto God.

An euident to-
ke of infi-
delitie.

M. Let vs come now to the right manner of prayer vnto god. Is it y-
nough to pray with the tongue,
ether is a feruent minde, and ear-
nest affection of the heart also re-
quired?

35.
Son-
day.
Of pray-
er.

C. The tongue is not alway necessa-
rie in praying: but the vnderstan-
ding & earnest affectiō are alway-
es necessarily required.

We must
praye
with an
heartie
affection

M. How

M. How proue you that?

Psal. 145.
Psal. 29.

C. For so muche as God is a Spirit, he requireth alwayes the heart: & as at al other tymes so specially in tyme of prayer, whē we shewe our selues in his presence, and enter into communication with him: & thereupō he maketh a restraint of his promes, saying, that he wil be at hand to heare onely all them which cal vpon him in trueth: cōtrarywise he pronounceth al them accursed which pray hypocritical-ly, or without an earnest affectiō.

They are
curled of
God that
praye
without
heartie af-
fection.

M. Then al such prayers as be made onely with the mouth, be vnprofitable and to no vse.

C. They be not onely vnprofitable, but prouoke God to displeasure.

M. What maner of affection is required to mak the prayer acceptable?

To praye
for thigs
when we
fele not

C. We muste first of al haue suche a feling of our pouertie and wretchednes, that we may perceiue an earnest

earnest vexation & grief of minde
through the lothsomnes of sinne:
we must also haue a feruent desire
to obtaine grace at Gods hande,
whiche desire muste kindle oure
heartes, and ingender in vs a fer-
uent prayer.

the neces-
sitie ther
of is
bothe vn-
profita-
ble, and
also offe-
deth god

M. Do these things procede of our
nature? ether are they giuen vnto
vs by the special goodnes of god?

C. God must worke herein: for we
are of our selues dul, and without
al lust to prayer: but the Spirit of
God doeth stirre vp in our hearts
suche sighs, as no tongue is able
to expresse, and indueth our min-
des with such a zeale, and feruent
affection, as God requireth in
prayer.

Rom. 8.
Gal. 4.

M. Doeth this doctrine teache vs,
that we ought not to dispose, and
stirre vp our selues to prayer?

C. Nothing lesse: but rather contra-
rywise, so oft as we do fele our sel-
ues

Gods spirit is our
only
schol-
master to
teache vs
to pray.

The tongue ser-
ueth to a
good vse
in the ma-
king of
our pray-
ers.

ues colde, & not disposed to pray-
er, we ought to make our supplica-
tion vnto the Lord, that it wolde
please him to inflame vs with his
Spirit, whereby we may be fra-
med, to prayer, with suche affe-
ction of minde as we ought to do.

M. As touching the vse of the tōgue
thou doest not count it vtterly vn-
profitable in making of prayers.

C. No: for the wordes, whiche the
tongue vttereth, do many times
helpe, stirre vp and confirme the
minde, so that it is not so easely
drawen from God. Moreouer for-
somuche as the tongue is created
of God for his glorie, aboue all o-
ther membres of the bodie, it is
reason, that the tōgue be employ-
ed by all meanes to that vse: final-
ly the very feruent affection of the
heart doeth many times through
a vehemēt mocion, enforce the
tongue to speake, though a mā did
not purpose so to do.

M. Since it is as y^e saist, to what purpose is it to pray in a lāguage that a man doeth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

M. When we make our prayers vnto god, do we it at al aduētūres without sure knowledge whether we shal obtaine any profite or not: either ought we to be surelye perswaded that oure prayers will be heard?

C. We must haue this euermore as a sure groūd in all our prayers, that they shalbe accepted of god, and that we shal obtaine our request, so far forthe as it shalbe expedient and necessary for vs: whereupon saint Paul saith that the right inuocation and praying vnto god procedeth of faith. For if we haue not a sure trust in the mercie of god, it is vnpossible to make our prayer vnto him aright.

To praye in a strange language is a mockig of God.

1. cor. 14.

36.

Son^d Day.

Prayer must procede of a sure confidence in Gods promes.

Rom. 10.

C. What

Who so-
euer dou-
teth whe-
ther God
heareth
his pray-
er obtai-
neth no-
thing.

Matt. 12.

Marc. 11.

Thre
things
make vs
bolde to
aske of
God.

1. His
promes.

Psal. 50.

91. 145.

Isa. 30. 65

Iere. 29.

Joel. 2.

Matth. 6.

2. His
Spirit.

Rom. 8.

M. What sayest thou then of them which be in doute, whether God wil heare them or not?

C. Their prayers are vtterly voyde seing God hath made no promes to any such prayers: for he sayeth whatsoeuer we shal aske, if we be- leue, he wil graunt it vnto vs.

M. It remaineth to knowe by what meanes, and in whose Name we may come by this sure confidēce, to present our selues before god, cōsidering that we are vile sinners and farre vnworthie so to do.

C. First of all, we haue promises of god, whereupon we must stay our mindes, without hauing any re- garde of our owne worthines. Se- condly (if we the childrē of god) he doth incourage vs, and push vs forwarde with his holy Spirit, to come to him familiarly as to our father: & y^e we shuld not be afraid to come before his glorious Ma- iestie

iestie (althogh we be but as pore wormes of the earth, & most wretched sinners) he hath giue vnto vs our Lord Iesus to be our Mediator, to the intēt that we by the meane of his merites, hauing recourse vnto God, might haue an assured trust to finde grace.

The mediatio of Christ his owne Sonne.
1. Tim. 2.
Heb. 4.
1. Ioh. 2.

M. Doest thou meane it thus, that we may not call vpo God by prayer, vnles it be done in the name of our Sauour Christ?

C. Yea: for we haue an expresse cōmādemēt so to do: & in so doig we haue a sure promes, that throgħ his intercessiō all our requests shal be granted vnto vs.

We may not pray but in the name of our Sauiour Christ.

M. It is not thē a foolish presumpciō, to presēt our selues boldly before God, since we haue Christ for our Aduocate, & set him before vs, to the end that God may for his sake accept bothe vs and our prayers.

Ioh. 14.
1. Ioh. 2.
Eph. 3.
Heb. 4.
Rom. 8.

C. No verely: for we make our pray-

G. j.

C. No verely: for we make our prayers, as it were, by his owne mouth forsomuche as he hi self openeth the way for vs, and maketh our prayers to be heard, yea & intreateth also continually for vs.

37.

Son-
Day.

M. Let vs treat now of the substance of our prayers. Is it lawful for vs to pray for all things that we fantasie, ether is there a certeine rule to praye?

we may
not frame our
prayers
according to
our owne
fantasie, but
as Gods
worde
teacheth
vs, and
his holy
Spirit directeth
vs.

Matt. 6.

C. If we shulde folow our owne fantasie in making our prayers, they shulde be very il framed. For we are so blinde, that we are not able to iudge what is mete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

C. We must learne of God what is mete to be prayed for, seing he alone knoweth what is necessaric for vs, & y he leadeth vs, as it were
by

by the hand, so that we our owne selues do nothing but folowe.

M. What instruction hathe he giuen vs for prayer?

C. He hathe taught vs sufficiently how, & wherefore to pray, throughout the whole Scripture, but to the intent to bring vs to one certeine and sure marke, he hathe set forth vnto vs one maner of prayer wherein he hathe briefly comprehended all suche pointes as be mete or lawfull for vs to demand.

M. Rehearse that forme of prayer.

C. It is the very same that our Lord Iesus taught his disciples to pray. Matt. 6.
Luk 11.

For when they asked of him how they shuld pray, he answered that they shulde say on this wise, The faith-
ful prayer
which the
Lord him-
self taught
vs.
Our Father which art in heauen,
halowed be thy name: Thy king-
dom come: Thy will be done eue
in earth as it is i heauē: Give vs

G. ij.

† or sin-
nes.

this day our dailie breade: And
forgiue vs our † dettes, euen as
we forgiue our detters: And le-
ad vs not into tentacion, but de-
liuer vs frō euil. For thine is the
kingdome, & the power, & the glo-
rie for euer. So be it.

M. For the more easie vnderstandig
hereof, tell me how many articles
be contained herein.

The di-
uisiō of
the Lor-
des pray-
er.

C. Six: whereof the thre first do con-
cerne the glorie of God, without
any consideratiō of our selues: the
other thre touche vs properly &
concerne our wealth & profit.

M. Why then, ought we to desire any
thig of God, that bringeth no ma-
ner of cōmoditie vnto our selues?

C. This is true, that God of his infinit
goodnes doeth dispose & ordre all
things in suche sorte, that nothig
cā turne to the glorie of his Name
which is not also profitable vnto
vs: so that whē his Name is sancti-
fied

fied & honored, he maketh it redounde to our ſāctificatiō: & whē his kingdome cōmeth, we ar after a ſort partakers therof, yet notwithstanding our duetie is at ſuche time as we aſke theſe things, to haue onely regarde to his honour, without any cōſideratiō to our ſelues, or to our owne commoditie and profite.

M. By thy ſayīg then, thogh theſe thre firſt petitions are greatly profitable to vs, yet we may not make thē for any other purpoſe, but only to deſire to haue God honored.

C. It is euen ſo: and likewise, albeit the thre laſt requeſtes be ordeined to praye for things expediēt & neceſſarie for vs, yet euen in them alſo we ought moſt earnestly to ſeke Gods honour, ſo that it muſt be the chief end & mark wherunto al our wiſhings & deſires be directed

M. Let vs come now to the expoſici-

G.iiij.

38.
Sun-
Day.

M. Let vs come now to the expofici
on of it: & befor that we procede
any further, wherefore is God na-
med here our Father, rather then
by some other name?

In what
fense we
cal God
father.

C. Since in time of prayer fpecially
we oght to haue a ftedfaft affurāce
of Gods fauour in our conſciēces,
it pleaſeth God to be called of vs
by a name which ſoundeth nothing
but all ſweetenes, bountie & mer-
cifulnes, thereby to driue away all
doutfulnes, & feare, and to make
vs conceiue a bolde courage to
come familiarly into his prefence

M. May we then come boldely and
familiarly vnto God, euē as a chil-
de may vnto his father?

C. Yea, and with a great deale more
affured cōfidēce to obteine what-
ſoeuer we ſhal deſire: for if we be-
ing euil, cā not choſe but giue vn-
to our children breade and meate
when they aſke it, how muche
leſſe

Matt. 7.

lesse can our heauenlie Fathar refuse to giue vs suche things as we haue nede of, since he is not onely good, but the very souereine goodnes it selfe?

M. May we not proue sufficiently by this y^e god is named our Father the same th^{ing} which we affirmed, touching Christ, that our prayer ought to be grounde vpon sure trust in his merites & intercessiō?

C. Yes certainly: for God doeth acknowledge vs none otherwise to be his children, but onely inso-muche as we be the members of his Sonne Christ.

M. Wherefore dost thou not rather call God thy Father, then our Father, as it were in commune?

C. Euerie faithfull mā may right wel call God his Father particularly: but in this forme of prayer our Sauiour Christ doeth teache vs to pray in commune, that we might

Why we
call him
our fa-
ther.

G.iiij.

remembre thereby the ductie and charitie which we owe to our neighbours in our prayers, and to monish vs, not to care onely for our selues.

M. What meaneth this clause, **which art in heauen?**

C. It is as muche to say, as to name hī high, mightie, & incomprehēfible.

M. To what purpose serueth that?

C. That whē we call vpo hī by prayer, we might learne to lift vp our mindes, & to withdrawe our imaginatiō frō thinking any thing of him worldelic or earthlie, & that we shuld not measure him by our fleshlie iudgement, and so make him subiect to our wil or appetite, but rather that we might with all humblences of mind honor his excellēt maiestie, & also ꝑ we might haue occasiō to put so muche the more our trust assuredly in him, cōsidering that he is Lord & Master
of

of all.

M. Make an expositiō of the first petition.

39.

Son-

C. The Name of God is his honour

Day.

& renome, wherby he is sanctified

The first

& prayſed amōg men: therefore we

petition

deſire that his glorie may be aduā-

ced aboue all thiſgs & euerie wher.

M. Doeſt thou meane that this his

glorie may ether increaſe or dimi-

niſh?

In what

ſenſe we

with the

ſetting

forth of

Gods

glorie.

C. No verely, in it ſelfe: but the mea-

nīg hereof is that it may be know-

en as it ought to be, and that all the

works which god doth may appere

vnto mē to be glorious euē as they

be in very dede, ſo that he might

by all meanes be magnified.

M. What doeſt thou meane in the ſe-

cōde request by the kingdome of

God?

The ſe-

cond pe-

tition.

C. This kingdome cōſiſteth princi-

pally in two pointes: that is to ſay

fiſt in that he gouerneth his elect

wherein

the king-

dome of

God con-

ſiſteth.

G. v.

through his holie Spirit: & againe in that he destroyeth the wicked, which wil not become subiectes to his kingdom, to the end that it may euidently appeare that there is no power able to withstand his power.

The king
dome of
Christ.

M. What vnderstādest thou in praying that this kīgdome may come?

C. That it wolde please God from day to day to increase the nombre of his faithful flocke, that he wolde continually more & more bestowe the giftes of his holie Spirit amōg thē, vntil the time come, whē they shalbe fully replenished that he wolde also cause the light of his trueth more and more to shine, & that he wolde in suche wise make his iustice to be known, that the deuil and his kingdom of darkenes may come to vtter confusiō, & that all wickednes may be cleane abolished and rooted out.

M. Is not this request performed daily?

C. It is partely fulfilled: yet we desire y^e it may be cōtinually increased, and aduāced, vnto suche time as it shal come to ful perfection: which thing shalbe at the day of indgement, what time God alone shalbe magnified, & all creatures shalbe abased & subiect vnto his maiestic, and so he shal be all in all things.

The perfect state of christs kigdome

1. cor. 15,

M. In what sense prayest thou that Gods wil may be done?

40.

Son-
Day.

C. That all creatures may be subiect to him & obey him, in suche sorte, that whatsoeuer is done, may be pleasant to him.

the 3. request touching the accōplishment of Gods wil

M. Dost thou meane then, that nothing may be done contrary vnto his wil?

C. Our request is not onely that he wold bring al things to passe as he hath appointed by his vnsearchable cōsel, but that he wold beate

downe all rebelliō, so that all wils
may obey his wil onely.

M. In so doing, do we not vtterly re-
fuse our owne wils?

C. Yes vtterly: & we pray not one-
ly that he wolde bring to nought
suche desires as be against his wil,
but that he wolde also creat in vs
new mindes & new heartes, that
our owne wil being set aparte, his
Spirit may worke suche a wil in vs
as may be in all pointes agreable
vnto him.

M. Wherefore puttest thou vnto it,
In earth, as it is in heauen?

C. Because the Angels which be his
heauēlie creatures, studie nothing
but to please him without any mo-
tiō to the cōtrarie, we desire that
the like may be done in the earth,
& that all men ~~may~~ may be framed
vnto a lyke willing obedience.

M. Come now to the seconde parte:
what doest thou meane by the
dailie

Regene-
ration,

How
gods wil
is done
in heauē

41.
Son-
day.

daily bread, which thou askest?

C. That worde containeth all things whereof we haue nede in this present life, not onely as touchīng meat, drinke & clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may haue the fruitiō of his benefites in quietnes.

The 4. petition.
what is ment by our daie-ly bread.

M. Why beggest thou of god thy daily nourishmēt, since he hath giuē a charge vnto all mē to get their liuīg with the labour of their hāds?

C. Albeit we are cōmāded to labour for our liuing, yet all our labour, diligence & prouisiō, that we can make, is not able to procure vs a liuing, but the onclie blessīg of god vpon our hands & trauel, which prospereth the thīgs we go about in his Name. Moreouer this is to be cōsidered, that it is not meat or drīke that nourisheth vs, (notwithstanding we be cōmāded to make proui-

God muste bleſſe our labours.

prouisiō for those things) but the power of God mainteineth our life, and we vse them onely as instruments.

M. Why callest thou it, our bread, since we desire that it may be giuen vs?

C. That commeth of the onelic bountifulnes of god, whose pleasure it was to name it ours, albeit it is nothing at all due vnto vs: & againe by this worde we are put in remembrance not to desire another mans bread, but that onelic which we shal come by, by honest and lawful meanes, agreable to gods ordinance.

M. Why saist thou, this day and dailie?

Wherefore we
cal it dai-
ly bread.

C. These two words do teache vs to be contēted, & not to wish more then is sufficiēt for our necessitie.

M. Seing this is a commune prayer belōging indefferētly vnto all mē
how

how is it that the riche (who haue prouided aboundance of goods for a long time) may make this petition for one day?

C. All men bothe riche and poore must vnderstand, that what goods soeuer they haue, they can nothing profit them, but so far forth as it pleaseth God to giue the the vse therof, so that when we haue plenty, yet we haue nothing, vnles he of his goodnes giue vs also the fruition and vse of the same.

M. What is conteined in the fift request?

C. That it wolde please god to forgive vs our dettes.

M. Is there any mā liuing so iuste, & nedeth not to make this request?

C. No surely: for our Lord Iesus prescribed this forme of prayer to his Apostles for the behofe of his whole Church: so then whosoever wold except himselfe from this, refuseth

42.
Son-
day.

The 5. pe-
tition.

There is
none so
holy that
hath not
nede to
aske God
forgiue-
nes of his

his sin-
nes or
dettes.

Iob. 9.

refuseth to be of the companie of
Christs flocke: & in very dede the
Scripture doeth plaily testifie, that
the moſte perfect mā that is, if he
wold alledge one point to iuſtifie
him ſelfe therby before god, ſhuld
be ſoude fautie in a thouſand: it is
mete therfore that euerie mā haue
a recourſe cōtinually vnto Gods
mercie.

M. After what ſorte thiikeſt thou that
our ſinnes be pardoned vs?

C. Euē as the very wordes of Chriſt
do ſoude: for as muche as our ſin-
nes be as dettes, wherby we are
holden faſt bound vnder the dāger
of euerlaſting dānacion, we make
ſupplicatiō vnto god, that he wol-
de of his mere goodnes pardone
them.

Here, by
dettes ar
ment ſin-
nes.

In what
ſort our
ſinnes ar
forgiuen

M. Thou meaneſt then, that we ob-
teine forgiuenes of our ſinnes by
the fre mercie of god onelie.

C. Yea: for we can by no meanes
make

make amendes for the least faute that we haue committed, if God did not vse his boūtiful liberalitie towards vs, by forgiuing them frely euerie one.

M. What profit commeth to vs by that, that we are pardoned of our sinnes?

C. By this meanes, we are as acceptable vnto God, as if we were iust and innocent, & also our cōsciences be surely perswaded of his Fatherlie loue towards vs, whereby we atteine to euerlasting life and felicitie.

The frute
of remis-
sion of
sinnes.

M. When thou makest thy prayer, that he wolde pardone vs our dettes euen as we pardone our debtors, dost thou meane hereby that we deserue to haue our sinnes forgiueu in that, that we forgiue other men their fautes?

C. No verely: for by that meanes we shulde not haue pardone of our

Our sin-
nes be
pardoned
frely.

H. j.

sinnes frely, nether shulde the remission of them be sufficiently grounded vpon the satisfaction, which was made in the death of Christ, as it ought to be: but in that that we forget the wrongs done vnto vs, we followe his example in gentlenes and meekenes. And now to declare that we are his children, he hathe giuen vs this as a badge to be knownen by, and to certifie our selues that we are so. On the other parte also he doeth vs to wit, that we may loke for nothing of him; but extremitie and rigour, if we be not readie to pardon, & shewe fauour vnto them which be in faute towardes vs.

whome
God re-
fuseth
to cou-
nt
as his
children

M. Thou meanest then, that God here refuseth to take them for his children, whiche can not forget wrongs committed against them: & that they shulde not thinke them selues to be partakers of the heauenlie forgiuenes.

C. Yea verely: and also to the end that all mē might haue knowledge that the selfe same measure, which they meate vnto other, shal be payed vnto them againe.

M. What is the next peticion?

C. Lead vs not into tentacion, but Deliuier vs from euil. (this? **43 Son- Day.**

M. Makest thou but one request of **The 6.**

C. No for the seconde parte doeth **petition.** expound the first. (tion?

M. What is the substāce of this peti-

C. We desire that God do not suffer vs to fall to wickednes, nether permit vs to be ouercome of the deuil, nor to be led with the noghtie lustes of our flesh which continually warre against vs: but that he wold giue vnto vs power to withstand them, holding vs vp with his hand, and keping vs alwayes in his sauegarde, to be our protectour and guide.

Rom. 7.

Gal. 5.

1. Cor. 10

M. By what meanes is this broght to passe?

H. ij.

C. What time God doeth guide vs by his holie Spirit, thereby causing vs to loue goodnes, and to hate euil, to seke after righteousness, and to flee from sinne: for by his holie Spirit we ouercome the deuil, sinne and the flesh.

M. Hathe euerie mā nede thus to be guided?

1. Pet. 5. C. Yea euery man: for the deuil watcheth cōtinually for vs, euen as a roaring lion readie to deuoure vs: and we on the other parte be so feble and fraile, that he wolde out of hand ouercome vs, if God did not bothe strengthen vs, and giue vs the victorie.

What is
tentatiō

M. What signifieth this worde, tentacion?

C. The wilie guiles & subtil assautes of the deuil, wherewith he assauleth vs: forasmuche as we are naturally apt to be deceiued, yea readie to deceiue our selues: and
our

our wil is wholly bent to do euil, Gen.6.8.
no whit to do good.

M. But wherefore requirest thou of
God, that he do not lead vs into
tentacion, since that is an office
belōging peculiarly to the deuil?

C. God of his infinite mercie doeth
preferue his faithful, not suffering
the deuil to lead them out of the
way, nether permitting that sinne
haue the vpper hand of them: so
likewise he doeth not onely giue
vp, caste of & withdraw his grace
from suche as he wil punish, but
also he deliuereth them to the de-
uil cōmitting them vnto his tyrā-
nie: he striketh them with blinde-
nes, & giueth them vp into repro-
bate mindes, y they become vt-
terly sclaues vnto sinne & subiect
to all tētacions.

M. What meaneth the clause which
followeth, **f**or vnto thee belon-
geth the kingdome & the power

H. iij.

and the glorie for euer?

C It putteth vs againe in remembra-
ce, that our prayers be grounded
vpō God & vpō his almightie po-
wer & goodnes, & not in any thīg
that is in vs, since we of our selues
be vnworthie once to open our
mouths to call vpon him: againe
we are taught hereby to cōclude
al our prayers in the praising of his
power and goodnes.

44
Son-
Day.

M. Is it not lawful for vs to aske any
other petition or thing, then is
here rehearsed?

C. Albeit we are not forbiddē to vse
other wordes, & to frame them al
so after another sorte, yet there cā
no prayer be acceptable vnto god
vnles it be in effect and sense fra-
med after this, which is vnto vs, as
it were, a perfect rule whereby to
pray as we ought to do.

M. It semeth now cōuenient time to
come to the fourth point touchīg
the honour due vnto God.

C. We hauesaid already, that it cōsisteth in acknowledging with the heart, and in cōfessing with the mouth, that God is the autour of all goodnes, that thereby we may honour him.

The
fourthe
kinde of
honour
due to
God.

M. Hathe God set forth the no rule to teache vs how we shulde do this?

C. All the examples in the Scripture of praising & thankesgiuing, ought to be as rules vnto vs.

M. Is there nothing cōteined in the Lords prayer touchig this matter?

C. Yes: for in that we pray that his Name may be glorified, we desire also that al his works may be sene (accōrding as they be in dede) excellēt & praise worthy: in such sort that if he punish vs, we may thereby praise the vprightnes of his iudgemēt: if he pardō our fautes, we may thereby haue occasiō to magnifie his mercie: when he performeth his promes, we may ac-

H.iiij.

knowledge him to be the infallible trueth: briefly we require that there be nothig at all done wherein the brightnes of his glorie be not shewed forthe vnto vs: and this is to giue vnto him the laude and praise of all goodnes.

M. What conclusion may we gather of al that we haue hitherto spokē?

C. We may wel conclude of this the saying of Christ, that this is life euerlasting, to knowe the verie liuing God & him whome he hathe sent, our Sauour Christ: to know him, I say, to the end to redre due honour vnto him, that thereby he may become vnto vs, not onely a Lord & Master, but also a Father, and Sauour: whereby also we on the other parte may be his seruantes, his childrē and a people wholly consecrated to his glorie.

M. What is the meanes to come by a state so excellent?

C. He

Ioh. 17.
what e-
uerlastig
lyfe is.
Matt. 1.

45
Mon-
Day.

C. He hathe for the same purpose left with vs his holie word, which is vnto vs as it were an entrie into the kingdome of heauen.

M. Where shal we seke for this his worde?

C. It is conteined in the holie Scripture?

M. How must we vse this worde, to haue this profit by it?

C. We must receiue it, being perfectly perswaded thereof in our conscience, as of an vndouted trueth sent downe from heauen, submitting our selues vnto it with due obedience, louing it heartely with a feruent and vnfaigned affection, hauing it so printed in our hearts, that we may folowe it & cōforme our liues wholly vnto it.

M. Do all these things lie in oure power?

C. No, not one of them al : but God worketh them in our hearts in this wise

Everla-
sting life
is offe-
red and
presen-
ted vnto
vs by
Gods
worde.

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M. Do all these things lie in oure power?

C. No, not one of them al: but God worketh them in our hearts in this wise

wise by his holie Spirit.

M. Is it not required of our parte, that we take paine, and do our diligence bothe to heare & to read this doctrine, which is set forth vnto vs?

We must
giue dili-
gent la-
bour to
learne
Gods
worde.

C. Yes doubtles : and first it is requisite that euerie man priuately in his owne house giue him self to the studie of this worde: but principally euery mā is bound to haunt duely all sermons made in the Cōgregation, of Christ where this worde is expounded.

M. Thinkest thou then that it is not ynough that euerie man do giue diligēce to reade Gods worde in his owne house, vnles they come also together to heare it preached openly?

C. I think it necessarie, if God of his goodnes do prouide suche meanes that we may heare it openly.

M. What is the reason?

C. Be-

C. Because our Sauour hath set & established this ordre in his church, not to the end that two or thre onely shulde obserue it, but as a general ordre for all men: and he hath likewise declared that this is the onelie way to buylde his church & to preferue the same let vs therefore euerie one be cōtēt to haue recourse to this rule, and not become wiser, thā our Master.

Ephes. 4.

M. Is it then a thing necessarie to haue Pastors and ministers in the Churches?

Pastors
or Mini-
sters in
the church
are
necessary

C. Yea very necessarie: and at their mouthes mē are boūd to receiue the worde of the Lord with all hūble obedience: so that whoso-
euer doeth set light of them and regarde not to heare their sayings they contemne also Iesus Christ and diuide them selues from the fellowship of his flocke.

Matt. 10.
Luk 10.

M. Is it sufficient that we haue bene
once

once instruct by their meanes, either els must we heare their doctrine continually?

C. It is nothig if a man beginne wel, vnles he continue stil in the same: for we must kepe vs in Christs schole, & cōtinue stil his scholers vnto the end: and for that cause he hathe ordeined ministers in the Church to teache vs continually in his Name.

46.

Son-
Day.

Of Sacra-
ments.

M. Is there none other meane besides his worde, whereby God sheweth him selfe vnto vs?

C. God hath ioyned the Sacraments with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde tokē of Gods fauour, which by a visible singne doeth represent vnto vs spiritual things, to the end that Gods promises might take the more depe rote in our hearts, and that we might so muche the more surely

surely giue credit vnto them.

M. What? is this possible, that a visible & a material signe shulde haue suche vertue to certifie our cōscience?

C. No, not of it selfe, but God hath ordeined it for suche an end.

M. Since it is the propre office of Gods holie Spirit, to scale and print the promises of god in our heartes, how canst thou attribute or giue this propertie vnto the Sacraments?

C. There is a great difference betwene the one and the other: for Gods Spirite is he alone, who in very dede is able to touche and moue our heartes, to illuminate our mindes, and to assure our cōsciences in such sorte that al these ought to be accounted his onely workes, so that the whole praise and glorie hereof ought to be giue vnto him onely: notwithstanding, it hath

The difference betwene Gods Spirit & his Sacraments.

it hath pleased our Lord to vse his Sacraments as seconde instruments thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his Spirit.

M. Thou meanest then, that the efficacy of the Sacraments doeth not consist in the visible signe, but wholly in the working of the Spirit of God.

C. I meane euen so: according as it is Gods pleasure to work by meanes by him ordeined, without any derogation thereby to his glorious powre.

M. What moued God to institute suche instruments or meanes?

C. He ordeined them to helpe and comfort our weakenes: for if we were of a spiritual nature, as the Angels are, then we were apt to consider bothe God and his manifold graces after a spiritual manner

The Sacraments were ordeined to helpe our infirmities.

ner also, but forasmuche as we are clogged with earthly bodies, it was nedeful for vs, that God did institute sensible signes, to represent vnto vs spiritual and heauenly things: for otherwise we colde not cōprehend them. Moreouer it is necessarye for vs, that all our senses be exercised in his holy promises, that we might be the better stablished in the same.

M. Since God hath ordeined his Sacramēts for our necessitie, it were a point of arrogancie and presumption, to thinke that they might be aswel left of, as vsed.

C. Ye say trueth: so that whosoever doeth willingly forbear the vse of them, esteeming them as things more then nedeth, he dishonoreth Iesus Christ, he refuseth his grace, and doth quenche his holy spirit.

M. But what assurance of Gods grace be the Sacraments able to giue, feing

47.

Son-
Day.

The Sa-
craments
are neces-
sarye.

feing bothe the godly and wicked
do receiue them?

C. Albeit the infideles and wicked
do make the grace (which is pre-
sented vnto them by the Sacra-
mēts) of none effect, yet it folow-
eth not that their office and pro-
pertie is suche.

M. How, and when is it, that the Sa-
craments haue their effect?

C. When a man receiueth them in
faith, seking onely in them Christ
and his grace.

Whē the
Sakra-
ments do
take their
effect.

M. What meanest thou by saying
that we may seke nothing els but
Christ in them?

How
Christ
ought to
be sought
in his Sa-
craments

C. I signifie thereby, that we may
not occupie our mindes in consi-
dering the outwarde signes, as
thogh we wolde seke our saluaciō
in them: nether may we imagine
that there is any peculiar vertue
inclosed in them, but cōtrary wise
do take the signe for an aide to
leade

leade vs straight to Christ, and to
seke in him saluacion & all our fe-
licitie.

M. If faith then be required in the
ministratiō of them, how are they
giuen vnto vs to strengthen vs in
the faith, & to assure vs of Gods
promises?

C. It is not ynough that faith be
oncc begōne in vs for a time, but
it must stil be nourished, & main-
teined, so that it may grow daily,
and be increased in vs. For the
nourishment, strength & increase
thereof, God hath giuen vs the
Sacraments, the which thing S.
Paule declareth, sayīg, that the vse
of them is to seale the promises of
God in our hearts.

The Sa-
craments
be mea-
nes to
nourish
our faith.

Rom. 4.

M. But is not this a tokē of infideli-
tie, when we do not beleue the
promises of God, vnles they be cō-
firmed vnto vs by some visible
signe, as an aide ioyned vnto them

I. j.

Gods
children
are not
fully per-
fect in
this life.

C. It is a token of a weake faith, and yet the faith of all the children of God is such, notwithstanding they cease not therefore to be faithful, albeit they haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth cōtinually certē remnants of vnbelefe in our flesh: & therefore we must endeavour by all meanes continually to profit and incrase in faith.

48

**Son-
Day.**

How
many sa-
cramēts
there be

M. How many Sacraments be there in the Church of Christ?

C. There be but two which be commune vnto all mē, & which Christ him self ordeined for the faithful.

M. What be they?

C. Baptisme and the holy supper.

M. In what pointes do they agre, & wherein differ they, the one from the other?

Of Bap-
tisme.

C. Baptisme is vnto vs an entrie into the Church: for it witnesseth vnto

VS

vs, that where as we were before
strangers from God, he doeth now
receiue vs into his familie. The
supper of the Lord is a testimonie
vnto vs, that God wil nourish and
refresh vs with foode, euen as a
good master of an house studieth
to susteine and fede suche as be of
his houlholde.

M. To the end that we may vnder-
stand them bothe so muche the
better let vs consider them aparte
one after another. First what is the
significacion of Baptisme?

The sig-
nificatiō
of Bap-
tisme.

C. It standeth in two pointes: first, Rom. 6.
our Lord representeth vnto vs Ephes. 5.
herein the remission of our sinnes
secondly, our regeneration.

M. What similitude hathe water 49
with those things, that it may re-
present them?

Son-
day.

C. First the remission of sinnes is a
maner of washing, whereby our
soules are clenfed from their fil-

The my-
sterie of
the water
in Bap-
tisme.

nes, euen as the filth of our bodie is washed away with water.

M. What saist thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortificatiō of our nature, and the end that we become new creatures through ꝑ Spirit of God, therefore the water is powred vpō the head to signifie that we are dead or buried & ꝑ in such sorte, ꝑ our rising againe into a new life is therewith all figured, in that, that the pouring of the water is but a thing of a very short continuance, and not ordeined that we shulde be drowned thereby.

M. Thou meanest not that the water is the washing of our soules.

C. No: for that belongeth to the blood of our Sauour Christ alone, which was shed ꝑ al our filth might be wiped away, and that we might be couēted pure & without spotte

Wherefore the water is powred on the head.

The water doth not cleāse vs, but the bloode of christ onely.

spotte euen before God: the
 which thing then taketh effect in
 vs, what time our consciences be
 sprinkled therewith by Gods ho-
 lie Spirit, but the Sacramēt doeth
 testifie and declare it vnto vs.

1. Ioan. 1.
 2. Pet. 1.

M. Meanest thou then that the water
 standeth in none other stead vnto
 vs but as a figure?

The wa-
 ter is not
 a bare
 signe.

C. It is suche a figure as hathe the
 veritie ioyned vnto it: for God
 kepeth his promes and deceiueth
 no man: wherefore it is certeine,
 that remission of sinnes, and new-
 nes of life is offred vnto vs in Bap-
 tisme, & that we receiue the same
 there.

The pro-
 mes is
 ioyned
 to it.

M. Is this grace receiued indefferēt-
 ly of all men?

C. No: for diuers through their wic-
 kednes, cause it to stand them in
 no stead: neuertheles the Sacra-
 mēt loseth not his propertie, albe-
 it that none fele the comfort ther-

of, but onely the faithful.

M. What thing is that, whereby our regeneration is wrought in vs?

Where-
by we
are rene-
wed in
Spirit,

C. By the death and resurrectiō of our Sauour Christ: for his death standeth in this stead vnto vs, that by it our olde Adam is crucified, and our sinful nature is, as it were, buried, so y^t it, beareth no more rule in vs. As touchig the newnes of life which is to be obedient to Gods wil, that we obtaine by his resurrection.

M. How do we obtaine this grace in Baptisme?

C. Because we are there clothed with Christ and indued with his holie Spirit, if so be that we make not our selues vnworthie of his promises, which be there giuen vnto vs.

Where-
in the
right v-
sing of
Baptis-
me stan-
deth.

M. As touching our parte, what is the right vse of Baptisme?

C. The right vse thereof standeth in faith & repentance: that is, in that

we be sure that we haue our consciences clesed in the blood of Christ: and in that we bothe fele in our selues, and make it knowe to others by our workes, that his Spirit abideth in vs, to mortifie our affections and so to make vs readie to do the wil of God.

M. Seing all this is required in the right vsing of Baptisme, how is it that litle children be baptized? 50
Son-
Day.

C. I did not meane that faith & repentance ought alwayes to go before the ministraciō of this Sacrament: for that is onely requisite in them that be of age, and discretiō, so that it is sufficient, if the litle children shew forth the frutes of Baptisme, when they are come to sufficient age to knowe it. The Ba-
ptisme of
infantes.

M. How wilt thou proue, that there is no incōuenience in this doing?

C. For in like maner circumcisiō was a Sacrament of repētance, as Mo- Deu. 10.
30. Ier. 4.

L.iiij.

Rom. 4.

ses and the Prophetes do witnesse and also a Sacrament of faith, as saint Paule teacheth, & yet God did not debarre litle childrē from the receiuing of the same.

M. No, but art thou able to proue sufficiently, that there is as good reasō that they shulde be receined to Baptisme as that the other shulde be circumcised?

The promises
whiche
were
made to
the Ie-
wes on-
are now
offered
to al mē

C. Yea: for the same promises which God did make in time past to his people of Israel, are now extēded vnto all coastes of the worlde.

M. And foloweth it therefore, that we must vse also the signe?

C. Yea, if we wil consider the thing effectually: for Christ hathe not made vs partakers of that gracc, which belonged in time past to the children of Israel, to the intēt he wold in vs diminish or obscure it, but rather to shewe forthe his goodnes more evidently, and in
grea-

greater abundance.

M. Doeſt thou count then that if we did denie Baptiſme to litle children, the grace of God ſhulde be diminished by the comming of Chriſt?

C. Yea ſurely: for we ſhulde be by that meanes deſtitute of the expreſſe ſigne of Gods boutiful mercie towards our children, the which thiug they that were vnder the Law, had: & in very dede this thing ſerueth highly to our comfort, and to the ſtabliſhing of the promes, which hath bene made vnto vs from the beginning.

M. Thy mynde is then, that foras-
much as it pleaſed God in olde
time to declare him ſelf to be the
Sauour, yea of litle children, and
that he thought it alſo good to
ſcale his fauorable promes in
their bodies by an outwarde Sa-
crament, that therefore it is very
good

good reaso, that there be no lesse tokes of assurance after Christes coming, since the self same promes continueth stil, & is more openly vttered, aswel by word as dede.

C. Yea: and moreouer it semeth a thing worthie of notable reprehension, if men wolde do so much wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue and substance of Baptisme belongeth vnto them, which is of much higher estimacion.

M. For what consideration ought we to baptize litle children?

To what
purpose
children
are bapti-
zed.

C. In token that they are inheriters of the blessing of God, which is promised to the sede of the faithful, that when they come to age, they shuld be instructed what the meaning of Baptisme is, to profite them selues thereby.

51.
Son-
day.

M. Let vs now speake of the supper:
and

and first what it the significacion thereof? Of the
Lords
Supper.

C. Our Lord did ordeine it to put vs in assurance, that by the distribution of his bodie and blood our soules are nourished in the hope of life euerlasting.

M. Why is it that our Lord representeth vnto vs his bodie by the bread, & his blood by the wine?

C. To signifie vnto vs, that what pro-Christ of
pertie the bread hath towards fereth to
our bodies, that is to feed and su- vs his bo
steine them in this transitorie life, die by
the self same propertie also his bo- the bread
die hath touchig our soules, that and his
is, to nourish them spiritually. blood by
the wine.

And in like maner as the wine doeth strengthen, comfort and reioyce man, enen so his blood is our ful ioye, our comfort and spiritual strength.

M. Doest thou meane, that we must be in dede partakers of the bodie and blood of the Lord?

The one-
ly stay of
our trust.

C. I meane so: for since the whole trust and assurance of our saluacion doeth consist in the obedience which he hath performed vnto God his Father (in that that God doeth accept & take it as if it were ours) we must first possesse him, seeing that his benefites do not belong vnto vs, vntil he haue first giuen him self vnto vs.

M. Why? did not Christ giue him selfe vnto vs what time he gaue him self to be crucified, that thereby we might be brought into the fauour of God his Father, and be deliuered from damnacion?

C. Yes: but that doeth not suffice vnles we do receiue him with all, in such sort as we may fele in our consciences the frute & efficacie of his death & passion.

M. Is not faith the readie meanes to receiue Christ by?

C. No doute: and not onely in that we

we beleue that he dyed and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlastig life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together.

After
what sort
we recei-
ue christ.

M. Haue we Christ ioyned vnto vs by none other meanes the by his Supper?

52.
Son-
Day.

C. Yes: for we receiue Christ with the fruicion of his benefites, by the preaching of the Gospel, as S. Paul witnesseth in that y^e our lord Iesus doeth promise vs therein, that we are bone of his bones, & flesh of his flesh: and againe, that he is the bread of life, which cam downe from heauen to nourish our soule: and in another place, that we are one with him, euen as he him self is one with his Father, and

1. Cor. 1.

ephes. 5.

Iohan. 6.

Iohn. 17.

and suche like.

M. What is there more to be had in the Sacrament? or to what vse doeth it serue vs besides?

C. This is the difference, that this our ioyning together is more euidently, and plenteously set forthe vnto vs: for albeit our Sauour Christ be in very dede exhibited vnto vs, bothe by Baptisme, and by the preaching of his word, yet that is but in a parte, as it were, & not fully.

What
doth the
signe of
bread
teache vs

M. What is it then briefly, that we haue by this signe of bread?

C. That the bodie of our Lord Iesus, for somuche as it was once offered vp for vs in sacrifice, to bring vs into Gods fauour, is now giue vnto vs, to assure vs that we are partakers of this reconciliation.

M. And what haue we by the signe of wine?

C. It assureth vs that as our Lord Iesus

Jesus did shed his blood once on the crosse for a full price and satisfactiō of all our sinnes, euen so he now giueth it vnto our soule to drinke, whereby we shulde not doute to ceiue the frute and benefite thereof.

What is signified to vs by the wine

M. By these thine answers I gather that the Lords Supper doeth direct vs to the death and passion of our Sauour Christ, to the intent we may be partakers of the vertue thereof.

C. It doeth so: for euē then the onelie & euerlasting sacrifice was offered vp for our redempciō. Wherefore there remaineth now nothing els, but that we shulde haue the frutes thereof.

The Lordes Supper is not a sacrifice propitiatorie.

M. The Supper then, was it not ordeined to offer vp the bodie and blood of our Sauour to God his Father?

Christ alone is the euerlasting Bishop. Heb. 5. Matth. 26

C. No: for ther is none, but he alone vnto

vnto whome that office belōgeth for so muche as he is the euerlasting Sacrificer: but the charge that he hath giuen vnto vs, is that we do receiue his bodie, and not offre it.

53.

Son-
Day.

The or-
deining
of two si-
gnes was
for our
weaknes

M. Wherefore be there two signes institute?

C. Our Lord did that to helpe our infirmitie, signifying that he is as wel the drinke as the meat of our soule, to the end we might be content to seke our nourishment fully & wholly in him, & no where els.

M. Doeth the second signe which is the cup, belong indefferently vnto all men?

C. Yea, and that by the cōmādemēt of our Sauour Christ, contrary whereunto we may in no wise do.

M. Receiue we in the Supper onely the tokens of the things afore rehearsed: ether are they effectually
in

in dede there giuen vnto vs?

C. For so muche as our Sauour Christ is the trueth it selfe, it is most certeine, that the promises which he made at his Supper, be there in dede accomplished, and that which is figured by the signes is truely performed: so then according as he there made promes and as the signes do represent, there is no dout, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him.

M. How may this be done, seing the bodie of our Sauour Christ is in heauen, and we are here as pilgrimes on the earth?

How we receiue Christ in the Supper.

C. Verely it commeth to passe by the wondrous & vnsearchable working of his Spirit, who ioyneth casely together things being farre a fundre in place.

M. Then his bodie is not presently

K. ;

included in the bread, nether his blood conteined within the cup.

What is
to be
done if
we wil
receiue
the sub-
stance of
the Sa-
crament

C. No, but cleane contrary wise: if we wil haue the substance of the Sacrament, we must lift vp our hearts into heauen, where our Sauiour Christ is in the glorie of his Father, from whence we haue sure hope, that he wil come for our redemption: and therefore we may not searche him in these corruptible clementes.

M. So then thy iudgement is, that there be two things in this Sacrament: the substance of bread and wine, which we se with the eye, touche with our hand, and taste with our mouth: and also Christ, by whome our soules are inwardly nourished.

Pledges
of our
resurre-
ction.

C. You say trueth: and in suche sorte that we haue therewith also a sure token, &, as it were, a pledge of the rising againe of our bodies, in
so

so much as they are already made partakers of the signe of life.

M. How ought this Sacrament to be vsed?

54
Son-
Day.

C. S. Paule teacheth the right maner of the vsing thereof: which is, that euerie man examine him selfe before that he come vnto it.

1. Cor. 11

M. Whercin ought a man to examine him selfe?

C. He muste consider whether he be a true membre of Christ.

M. Whereby may a man haue sure knowledge thereof?

The sure
tokens of
a true
Christian

C. If he haue true faith & repētance, and do loue his neighbour with an vnfaigned loue, not keping in his heart anie rancour, hatred or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. We must nedes haue bothe soūd, right & not counterfaited: but to speake of suche a perfectiō, as vn- to which nothīg cā be added, it cā

not be found in mā: also this Supper had ben a thīg ordeined in vaine if none were mete to come to it vnles he were thoroughly perfect.

M. By this saying, our imperfection doeth no whit hinder vs from cōming thereunto.

C. Rather contrariwise, it shulde stād vs in no stead, if we were not vnperfect: for it is an helpe and succour against our infirmitie.

M. Do these two sacramentes serue to none other end, but to support and beare vp our imperfection?

C. Yes, they are also signes and badges of our professiō, that is to say by thē we protest openly ꝑ we are the people of God, & make open professiō of our Christen religiō.

M. What shal we then iudge of him that refuseth to vse them?

C. We ought not to count him a Christē mā: for in so doing he refuseth to confesse him selfe to be a Christian,

ftian, and what els, but as it were couertly to refuse Christ?

M. Is it ynough to receiue them bothe once onely in our life time?

C. Baptisme was ordeined to be receiued but once: wherefore it is not lawful to be baptized againe: but it is otherwise to be thoght of the Supper.

M. What is the reason thereof?

C. By Baptisme God doeth bring & receiue vs into his Church: and when he hath once receiued vs, he declareth also to vs by the Supper, that he wil feed vs cōtinually.

M. To whome belongeth the ministration of Baptisme, and of the Lords Supper?

C. Vnto them, who haue the charge to preache openly in the Church: for the preaching of Gods worde, and the ministration of the Sacramēts be things iointly belōging to one kind of office.

K. iij.

How it is
that we
receiue
the Sup-
per oft
times,
thogh we
may be
but once
baptized

55

**Son-
Day.**

To who-
me the
ministra-
tiō of the
Sakra-
ments do
belong.

M. Is there not a profe to be broght for this out of the Scripture?

Matt. 28.

C. Our Lord giueth special charge to his Apostles, aswel to baptize as to preache: and as touching the Supper, he giueth them iniunction to folowe his example: now he did the parte of a Minister, in that he gaue it to others.

M. The Pastors, who be the Ministers of the Sacramētes, ought they to receiue indefferently euerie persone that commeth?

Who
ought to
be shut
out fro
the Sup-
per.

C. As touching Baptisme, forasmuche as there be none in our time baptized but litle children, there ought to be no choise vsed: but as concerning the Supper, the Minister must refuse to giue it to them that be vtterly vnworthie.

M. Wherefore?

C. Because that otherwise the Supper of the Lord shulde be defiled and dishonored.

M. But

M. But yet our Lord admitted Iudas to the holy Supper, notwithstanding his wickednes.

C. Yea: for his wickednes was hitherto hid: and albeit our Lord knewe it right wel, yet was it not notorious and knowen vnto men

Wherefore Iudas was admitted

M. What way is to be vsed then towards the hypocrites?

C. The Minister ought not to exclude and shut them out as vnworthie, but he must tary vntil it shal please God to make their close wickednes knowne.

M. What if he him self knowe, or if he be priuely aduertised of any such?

C. That is not a sufficient cause for him to denie them the Supper, vnles he haue the thing tried by sufficient proofe, and therewith the iudgement of the Church.

M. It is then mete to haue a politicke order touching this matter.

K. iij.

C. What els? If the Cogregation be wel ordered, there muste be certeine appointed to watch, & take diligent hede for suche open crimes as may be committed: and they hauing autoritie, oght in the name of the whole Church to inhibite suche as be by no meanes mete, nether can be partakers thereof without the dishonor of God, & the offense of the faithful.

**The end of the instruction
of children in
the faith.**

* *

*

THE MANER TO EX-
AMINE CHILDREN,
before they be admitted
to the Supper of
the Lord.

The Minister.

IN whome dost thou beleue?

The Childe.

I beleue in God the Father, and
in Iesus Christ his Sonne, and in
the holie Gost, and loke to be sa-
ued by none other meanes.

M. The Father, the Sonne, and the
holie Gost, be they any more then
one God?

C. No, althogh they be distinct in
persones.

M. What is the effect of thy faith?

C. That God the Father of our lord
Iesus Christ, (and so by him of vs
all) is the beginning and princi-
pal

pal cause of all things, the which he gouerneth in suche sorte, that nothing can be done without his ordinanae, and prouidence. Next, that Iesus Christ his Sonne came downe into this worlde, & accomplished all things, which were necessarie for our Saluation: and ascended into heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in heauen and in earth, and shal come againe from thence to Iudge the whole worlde. Furthermore that the holie Gost is very God, because he is the vertue & power of God, and printeth in our hearts the promises made vnto vs in Iesus Christ. And finally that the Church is sanctified, & deliuered from their sinnes through the mercies of God, and shal after this life rise againe to life euerlasting.

M. Must we serue God according
as

as he hathe commanded? or els as mens traditions teache vs?

C. We must serue him as hathe taught vs by his worde and commandemēts, and not according to the commandementes of men.

M. Canst thou kepe Gods commandementes of thy selfe?

C. No verely.

M. Who then doeth kepe and fulfil them in thee?

C. The holie Gost.

M. When God then giueth thee his holie Gost, canst thou perfectly obserue them?

C. No, not so,

M. Why? God doeth curse and reiect all suche as do not in euerie point fulfil his commandements.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lord

Lord Iesus Christ.

M. How so?

C. For because that by his deith he hath restored vs to life, and recōciled vs to God his Father

M. To whome doest thou make thy prayers?

C. I pray to God in the Name of our Lord Iesus Christ our Aduocate and Mediator, referrīg al my prayers to that scope, which Christ our Sauour hath left vs a moſte ſufficient and absolute rule.

M. How many Sacraments ar there in Christs Church?

C. Two: Baptisme, and the Lords Supper.

M. What is ment by Baptisme?

C. First it ſignifieth that we haue forgiuenes of our ſinnes by the blood of Christ. Secondly it ſet- teth before our eyes our regenera- tion or new ſpiritual birth.

M. What ſignifieth the Supper of the Lord.

Lord?

C. That by the spiritual eating and drinking of the bodie and blood of our Lord Iesus Christ our soules are nourished vnto life euerlasting.

M. What do the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are sustained, and nourished with the vertue of Christes bodie and blood: not that they are inclosed in the bread and wine, but we must seeke Christ in heauen in the glorie of God his Father.

M. By what meanes may we atteine vnto him there?

C. By faith, which Gods Spirit worketh in our hearts, assuring vs of Gods promises made to vs in his holie Gospel.

The end.

A FORME OF PRAYERS

to be vsed in priuate houses eue-
ry morning and euening.

Morning prayer.

A Lmighty God, and most mer-
 Dan. 9.c. ciful Father, we do not † pre-
 sent our selues here before thy Ma-
 iestie, trusting in our owne merites or
 worthines, but in thy manifold mer-
 Ioh. 16.c. cies, which hast promised to heare
 our prayers and † graunt our reque-
 stes, which we shal make to thee in
 the Name of thy beloued Sonne Je-
 sus Christ our Lord, who hath also
 cōmanded vs to assemble our selues
 Mat. 16.c. to gether in his * Name, with ful as-
 surance that he wil not onely be a-
 1. Tim. 2. mong vs, but also be our † Mediator,
 b. & Aduocate towards thy Maiestie,
 1. Ioh. 3 d that we may † obtaine all things
 which shal seme expedient to thy
 blessed wil, for our necessities. Ther-
 fore

fore we beseeche thee, most merciful
Father, to turne thy louing counte-
nance towardes vs, and † impute not Psal. 32.2
vnto vs our manifolde sinnes and of-
fenses, wherby we iustly deserue thy
wrath and sharpe punishmēt: but ra-
ther receiue vs to thy mercie for Ie-
sus Christ sake, accepting his death
and passion as a iuste † recompense 1. Ioh. 2.2
for all our offenses, in whome onely
thou art pleased, & through whome
thou canst not be offended with vs.
And seing that of thy great mercies
we haue quietlie passed this night,
graunt, ô heauenlie Father, that we
may bestowe this day wholly in thy
seruice, so that al our † thoughts, wor- Col. 3. c.
des and dedes may redounde to the
glorie of thy Name, and good en-
sample to all men: who seing our
goode workes, maye glorifie thee
oure heauenlye Father. And foras-
muche as of thy mere fauoure and
loue thou hast not onely created vs
to thine

Gen.2.d. to thine owne † similitude, and likenes, but also hast chosen vs to be heires with thy deare Sōne Iesus Christ, of that immortal kingdome which ⁊ preparedst for vs before the beginning of the worlde, we beseeche thee
 Luk 17.2. to † ineraise our faith and knowledge, and to lighten our hearts with thine holie Spirit, ⁊ we may in the meane time liue in Godlie conuersation &
 Gen.5.d. integritie of life, knowing that † idolaters, adulterers, couetous men, contentious persones, drunkardes, gluttons & suche like shal not inherit the kingdome of God.

(.) And because thou hast commanded vs to pray one for another, we do not onely make request, ô lord for our selues & them that thou hast already called to the true vnderstanding of thine heauenlie wil, but for
 A& 10.2. all people and † natiōs of the worlde,
 1.Tim.2. who as they knowe by thy wonderful workes, that thou art God ouer
 all

all, so they may be instructed by
thine holie Spirit, to beleue in thee
their onelie Sauour & Redemer.
But forasmuche as they can not^{*} be-^{3.Rom.10.}
leue except they heare, nor can not
heare, but by preaching, & none can
preache except they be sent, there-
fore, ô Lord, raise vp faithful distribu-
ters of thy mysteries, who setting a-
parte all worldlie respectes, may both
in their life and doctrine onely seke
thy glorie. Contrarily confound† Sa-^{Rom.16.c}
tan, Antichrist with all hirelings and
papistes, whome thou hast already
cast of into a reprobate sense, that
they may not by sects, schismes, here-
sies & errors disquiet thy litle flocke.
And because, ô Lord, we be fallē into
the latter dayes, &† dangerous times,^{2.Tim.3.2}
wherein ignorancce hath gotten the
vpper hand, and Satan with his mi-
nisters seke by all meanes to quēche
the light of thy Gospel, we beseeche
thee to mainteine thy cause against

L. j.

Matt. 7. e

those † rauening wolues, and strengthen all thy seruants whome they kepe in prison and bondage. Let not thy long suffering be an occasion either to increase their tyrannie, or to discourage thy children, nether yet let our sinnes and wickednes be an hinderance to thy mercies, but with speede, ô Lord, consider the great miseryes, and afflictions of thy poore Church which in fundrie places by the rage of enemies is grieuously tormented: and this we confesse, ô Lord, to come moste iustely for our sinnes, which (not withstanding thy manifold benefites, whereby thou doest daily allure vs to loue thee, & thy sharpe threatnings, whereby we haue occasion to feare thee, and speedely to repent) yet continue in our owne wickednes & fele not our hearts so touched with y^e displeasure of our sinnes as we ought to do. Therefore, ô Lord, creat in vs new hearts, that
with

with feruent mindes we may be waile our manifolde finnes, and earnestly repent vs for our former wickednes and vngodlie behauiour to- wardes thee: and where as we can not of our selues purchase thy par- done, yet we humbly beseeche thee for Iesus Christes sake, to shewe thy mercies vpon vs, and receiue vs a- gaine to thy fauour. Grant vs, deare Father, these our requestes, and all o- ther things necessarie for vs and thy whole Church, accordig to thy pro- mise in Iesus Christ our Lord: In whose Name we beseeche thee, as he hath taught vs, saying, Our Father, &c.

Rom. 7. d

1. Cor. 3.

Luk 17. c

A prayer to be said before
meales.

All things depend vpon thy pro- uidence, ô Lord, to receiue at thine hands due sustenance in time cōueniēt. Thou giuest to thé, & they gather it: thou openest thine hand

Psal. 104.

L. ij.

and they are satisfiſſed with all good things.

O heavenly Father, which art the ſountain and ful treaſure of al goodnes, we beſeche thee to ſhewe thy mercies vpon vs thy childrē, & † ſanctifie theſe giſtes which we receiue of thy merciful liberalitie, grāting vs grace to vſe them † ſoberly and purely according to thy bleſſed wil: ſo that hereby we may acknowledge thee to be the auctor and giuer of al good things, and aboue all, that we may remembre continually to ſeeke the* ſpiritual foode of thy worde, wherewith our ſoules may be nourished euerlaſtingly, through our Sauiour Chriſt, who is the true † bread of life, which came downe from heauen, of whome whoſoeuer eateth, ſhal liue for euer, and reigne with him in glorie, worlde without end.

So be it.

Let

A Thankes giuing after meales.

Let all nations magnifie the Lord: Psal. 117.
 let all people reioyce, in prayſing
 and extolling his great mercies, For
 his Fatherlie kindenes is plentifully
 ſhewed foorth vpon vs, & the trueth
 of his promiſe indureth for cuer.

We render thanks vnto thee, o
 Lord God, for the manifold bene- Col. 3. e.
 fites, which we continually receiue
 at thy boutiful hande, not onely for
 that it hath pleased thee to feed vs
 in this preſent life, giuing vnto vs all
 things neceſſarie for the ſame, but
 eſpecially becauſe thou haſt of thy
 free mercies ꝑ facioned vs new into Rom. 8. c
 an aſſured hope of a farre better life, Tit. 3. b.
 the which thou haſt ꝑ declared vnto
 vs by thine holie Goſpel. Therefore 2. Tim. 1. b
 we humbly beſeeche thee, o heauenlie 1. Ioh. 2. c
 Father, that thou wilt not ſuffer our
 affections to be ſoꝛ intangled or roo-
 ted in theſe earthlie and corruptible 1. Ioh. 2. c
 thigs, but that we may alwayes haue

L. iij.

1. Tim. 2. our miſes directed to thee on t^e high
 1. cor. 1. continually watching for the t^e com-
 Rom. 8. ming of our Lord & Sauour Chriſt t^e
 what time he ſhal appeare for our ful
 redemption. To whome with thee
 and the holie Goſt, be all honour &
 glorie, for euer and euer, So be it.

Another thankes giuing before
 meate.

Tit. 1. **E**Ternal and euerlaſting God, Fa-
 A& 10. ther of our Lord Ieſus Chriſt,
 who of thy moſte ſingulare loue,
 which thou beareſt to mankind, haſt
 appointed to his ſuſtenance, not one-
 ly the frutes of the earth, but alſo the
 foules of the ayre & beaſtes of the
 earth, and fiſhes of the ſea, and haſt
 commanded thy benefites to be re-
 ceiued, as from thine handes with
 thankesgiuing, aſſuring thy children
 by the mouth of thine Apoſtle, that
 to the cleane all things are cleane, as
 the creatures, which be ſanctified by
 the

the worde, and by prayer: graunt vnto vs so moderatly to vse these thy giftes present, that the bodies being refreshed, the soules may be more able to procede in all good workes to the praise of thine holic Name, through Iesus Christ our Lord, So be it. Our Father, which art &c.

Another.

THe eyes of all things do loke vp Psal. 109
and trust in the, o Lord: thou giuest them meate in due season: thou openest thine hand and fillest with thy blessings euerie liuing creature: good Lord, blesse vs and the giftes which we receiue of thy large liberalitie through Iesus Christ our Lord. So be it. Our Father, &c.

Another thankesgiuing after
meat.

GLorie, praise and honor be vnto thee moſte merciful and omni-

L. iij.

potent Father, who of thine infinite goodnes hast created man to thine owne image and similitude, who also hast fed, & daily fedst of thy moſte bountifull hand all liuing creatures, graūt vnto vs, that as thou hast nourished theſe our mortal bodies with corporal foode, ſo thou woldeſt replenish our ſoules with the perfect knowledge of the liuelic word of thy beloued Sonne Ieſus, to whome be praiſe glorie and honour for euer, So be it.

God ſaue the Church vniuerſal: God comfort them, that be comfortles: Lord, increaſe our faith: ō Lord, for Chriſt thy Sonnes ſake, be merciful to the commune wealths: where thy Goſpel is truely preached, and harbour graunted to the afflicted members of Chriſts bodie: & illuminate, according to thy good pleaſure, all nations with the brightnes of thy worde, So be it.

Ano-

Another.

THe God of glorie and peace,
 who hath created, & redeemed
 and presently fedde vs be blessed
 for euer, So be it.

The God of all power, who hath
 called from death that great Pastor
 of the shepe, our Lord Iesus, comfort
 & defende the flocke which he hath
 redeemed by the blood of the eternal
 Testament: increase the nombre of
 true Preachers: repress the rage of
 obstinat tyrants: mitigate and lighten
 the hearts of the ignorant: releue
 the paines of suche as be afflicted, but
 especially of those that suffre for the
 testimonie of his trueth: and finally
 confound Satan by the power of our
 Lord Iesus Christ, So be it.

Euening prayers.

O Lord God, Father everlasting
 and full of pitie, we acknow-
 ledge

Luk 15.d, ledge and confesse, that we be not †
 worthie to lift vp our eyes to heauē,
 muche lesse to present our selues be-
 fore thy Maiestie with confidence
 that thou wilt heare our prayers and
 graunt our requestes, if we consider
 our owne deseruings. For our con-
 sciences do accuse vs, and our sinnes
 witnesse against vs, and we knowe
 that thou art an vpright iudge, which
 doest not iustifie the sinners and wic-
 Exod. 2.3 ked men, but † punishest the fautes of
 all suche as transgresse thy comman-
 dements. Yet most merciful Father,
 Psal. 50.c since it hath pleased thee to * com-
 mand vs to call on thee in all our
 troubles and aduersities, promising
 euen then to helpe vs, when we fee-
 our selues, as it were, swallowed vp of
 Psal. 18.2 death and † desperation, we vtterly
 renoūce all worldlie cōfidēce, & flee
 to thy souereigne bōutie, as our onc-
 lie stay and refuge, besechīg thee not
 Psal. 79.b to call to † remembrance our mani-
 folde

folde finnes, and wickednes, where-
 by we continually prouok thy wrath
 & indignation against vs: nether our
 negligence and vnkindnes, which
 haue nether worthely esteemed, nor
 in our liues sufficiently expressed the
 swete cōfort of thy Gospel reueiled
 vnto vs: but rather to accept the o-
 bedience and death of thy Sonne Ie-
 sus Christ, who by offering vp his
 bodie in † sacrifice once for all, hath Heb. 9. 10
 made a sufficient recōpense for all
 our finnes. Haue mercy therefore v-
 pon vs ô Lord, and forgiue vs our † Psal. 19. d
 offences. Teache vs by thine holie
 Spirit, that we may rightly weigh
 them, and earnestly repent for the
 same: and so muche the rather, ô
 Lord, because that the * reprobate, & Psal. 58. 2
 suche as thou hast forsaken, can not
 praise thee, nor call vpon thy Name,
 but the † repēting heart, the sorrowful Psal. 5. c
 minde, the cōscience oppressed, † Psa. 107. 2
 hungriſg and thristiſg for thy grace
 ſhal

shal euer set foorth thy praise and
 Psal. 22.a glorie. And albeit we be but † wor-
 mes and dust, yet thou art our Crea-
 tor, and we be the worke of thine hā-
 2.cor. 6.b des : yea, thou art our † Father and
 we thy children: thou art our shep-
 herd and we thy flocke: thou art our
 Iere. 10.b redeemer, and we thy people whome
 Psal. 6.a thou hast bought: thou art our God,
 and we thine inheritance. † Correct
 vs not therefore in thine angre, o
 Lord nether according to our deser-
 tes punish vs, but mercifully chastise
 vs with a fatherlie affection: that all
 the world may knowe, that at what
 Eze. 18.d † time so euer a sinner doeth repent
 him of his sinne from the bottom of
 his heart, thou wilt put away his wic-
 kednes out of thy remembrance, as
 thou hast promised by thine holie
 Prophet.

this mark
 directeth
 vs to that
 parte of

(.) Finally, forasmuche as it hath
 pleased thee to make the night for
 man to rest in, as thou hast ordeined
 him

him the day to trauel: graūt, o deare Father, that we may so take our bodelic rest, that our soules may continually * watche for the time that our Lord Iesus Christ shal apeare for our deliuerance out of this mortal life, & in the meane scason that we, not overcome by any † fantasies, dreames, or other tentations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: furthermore that our slepe be not † excessiue or ouermuche after the insaciabie desires of our flesh: but onely sufficient to content our weake nature, that we may be better disposed to liue in all godlie conuersation to the glorie of thine holie Name, and profit of our brethren. So be it.

the mor-
ning pray-
er, that is
for in-
crease of
the Gos-
pel, whi-
che also
may be
said here
as tyme
serueth.
Luk 12.c.
Matt. 6.h
Luk. 21.c

A pray-

A PRAYER MADE AT
the first assemblie of the English
Church at Genewa, whē the con-
fession of faith, and whole orders
were there read and approued.

O Lord God almightie, and Fa-
ther moste merciful, there is†
none like thee in heauē nor in earth,
which workest all things for the glo-
rie of thy Name and the comfort of
thine elect: thou didest once make
man ruler ouer all thy creatures, and
* placed him in the gardē of all plea-
sures, but how sone, alas did he in his
felicitie † forget thy goodnes? Thy
people Israel also in their welth did
euermore runne † astray, abusing thy
manifolde mercies, like as all flesh
continually rageth, when it hath got-
ten libertie and external prosperitie.
But suche is thy wisdomē adioyned
to thy mercies, deare Father, that
thou † sekest all meanes possibly, to
bring

1.Kin.8.c

Gen.1.d.

2.b.

Gen.3.d.

Exod 23.

Eze.18.g.

bring thy children to the sure sense,
 and liuelie feling of thy Fatherlie fa-
 uour. And therefore when prosperi-
 tie wil serue, then sendest thou ad-
 uersitie, graciouſlie † correcting all Heb. 12. 1
 thy children, whome thou receiuest Prou. 7. 2
 into thine houſholde. Wherefore we
 wretched and miserable ſinners ren-
 der vnto thee moſte humble and
 heartie thanks, that it hath pleaſed
 thee to cal vs home to thy folde by
 thy Fatherlie correction at this pre-
 ſent, where as in our prosperitie and
 libertie we did neglect thy graces
 offred vnto vs. For the which negli-
 gence and manie other greuous ſin-
 nes, wherof we now accuſe our ſel-
 ues before thee, thou mightest moſt
 iuſtely haue giue vs vp to* reprobate Rom. 2. d
 mīdes, & induration of our hearts, as
 thou haſt done other. But ſuche is
 thy goodnes, ô Lord, † thou ſemeſt † Iſa. 4. d.
 to forget al our offēces, & haſt called
 vs of thy good pleaſur frō al idolatries
 into

Into this Citie moſte chriſtianly re-
 formed, to profeſſe thy Name, and to
 Matt. 5. a. ſuffer ſome † croſſe among thy peo-
 ple for thy trueth and Goſpels ſake:
 Luk 24. g. and ſo to be thy † witneſſes with thy
 Act. 1. a. Prophetes and Apoſtles, yea, with
 thy dearly beloued Sonne Ieſus
 Chriſt our head, to whome thou do-
 eſt begin here to facion vs like, that
 1. Ioh. 3. a. in his † glorie we may alſo be like hi
 when he ſhal appeare. O Lord God,
 Pſal. 8. 2. what † are we, vpon whome thou
 ſhuldeſt ſhewe this great mercie? O
 moſte louing Lord, forgiue vs our
 vnthankfulnes, and all our ſinnes, for
 Ieſus Chriſts ſake O heauēlie Father
 increaſe thine holie Spirit in vs, to
 Gal. 4. a. teache our hearts to crie † Abba,
 deare Father, to aſſure vs of our eter-
 nal election in Chriſt, to reueile thy
 wil more and more towardes vs, to
 confirme vs ſo in thy trueth that we
 may liue and dye therein: and that
 by the power of the ſame Spirit we
 may

may boldly giue accountes of our
faith to all men with humblenes and
meakenes, that where as they back-
bite and sclāder vs as euil doers they
may be ashamed & once stoppe their
mouthes, seing our good conuersati-
on in Christ Iesus, for whose sake we
beseeche thee, ô Lord God, to guide,
gouerne and prosper this our inter-
prise in assembling our brethren to
praise thine holie Name: and not
onely to be here present with vs thy
children † according to thy promise, 1. Pet. 3. c
but also mercifully to assise thy like
persecuted people our brethren ga-
thered in all other places, that they
and we, consenting together in one
† Spirit and trueth, may (all worldlie Mat. 18. d
respectes set a parte) seeke thy onelic
honour, and glorie in all our, and
their assemblies. Rom. 15.

M.j.

A com-

A COMPLAINT OF THE
 tyrannie vsed against the Sainctes
 of God, conteyning a confession
 of our sinnes, and a prayer for the
 deliuerance & preseruacion of the
 Church, and confusion of the e-
 nemics.

ETernal & euerlasting God, Fa-
 ther of our Lord Iesus Christ,
 who hast commanded vs to pray, &
 promised to heare vs, euen when we
 do call from the pit of disperatiō, the
 miseries of these our most wicked
 dayes compel vs to powre foorth
 before thee the cōplaintes of our
 wretched hearts oppressed with so-
 rowe. Our eyes do beholde, and our
 eares do heare the calamities and op-
 pression which no tōgue cā expresse
 nether yet, alas, do our dull hearts
 rightly consider the same. For the
 heathē are entred into thine inheri-
 tance: they haue polluted thy Sāctu-
 arie, prophaned and abolished thy
 blessed

blesſed institutions , moſt cruelly
murthered and dayly do murther
thy deare children . Thou haſt exal-
ted the arme & force of our enemies
thou haſt expoſed vs to a prey, to ig-
nominie and ſhame before ſuche as
perſecute thy trueth. Their wayes
do prosper: they glorie in miſchief,
and ſpeake proudly againſt the ho-
nour of thy Name. Thou goeſt not
foorth as Captaine before our ho-
ſtes. The edge of our ſworde, which
ſometimes was moſte ſharpe , is now
blunt, and doeth returne without vi-
ctorie in battel.

It appeareth to our enemies, O
lord that thou haſt brokē that league
which of mercie and goodnes thou
haſt made with thy Church. For the
libertie which they haue to kil thy
children like ſhepe , & to ſhed their
blood , no man reſiſting , doeth ſo
blinde and pufſe them with pride,
that they aſhame not to affirme ,

M. ij.

Psal. 141

that thouregardest not our intreating. Thy lōg suffring and paciēce, maketh them bolde from crueltie to procede to the blasphemie of thy Name. And in the meane season, alas, we do not consider the heauines of our finnes, which long haue deserued at thine hands not onely these temporal plagues, but also the torments prepared for the inobedient. For we knowīg thy blessed wil, haue not applied our diligence to obey the same, But haue folowed, for the most parte, the vaine conuersation of the blind worlde: and therefore in very iustice hast thou visited our vnthankfulnes, But, ô Lord, if thou shalt obserue and kepe in minde for euer the iniquities of thy children, then shal no flesh abide, nor be saued in thy presence. And therefore we conuicted in our owne conscience, that most iustely we suffer, as punished by thine hand, do neuertheles
call

call for mercie, according to thy promise. And first we desire to be corrected with the rodde of thy children by the which we may be broght to a perfect hatred of sinne, and of our selues: and therefore, that it wolde please thee, for Christ Iesus thy Sonnes sake, to shewe to vs & thy whole Church vniuersally persecuted, the same fauour and grace, that sometymes thou didst, when the chief members of the same for anguish & feare, were compelled to cry. Why haue Psal. 2.
Actes 4. the nacions raged? why hath the people made uprores? & why haue Princes and Kings coniured against thine anointed Christ Iesus? Then didest thou wonderfully asist & preserue thy smale, & despersed flocke: then didst thou burst vp the barres & gates of yron: thē didest thou shake the foundations of strong prisiones: then didest thou plague the cruel persecuters, and then gauest thou

M. iij.

some tranquillitie and rest, after those raging stormes and cruel afflictions.

O Lord, thou remainest one for euer: we haue offended, & are vnworthie of any deliuerance: but worthie art thou to be a true & constant God, & worthie is thy deare Sonne Christ Iesus, that thou shuldest glorifie his Name, and reuenge the blasphemie spokē against the trueth of his Gospel, which is by our aduersaries damned, as a doctrine deceiuable & false: yea, the blood of thy Sonne is trodden vnder fete, in that the blood of his membres is shed for witnessing of thy trueth: and therefore, ô Lord, behold not the vnworthynes of vs, & call for the redresse of these enormities, nether let our imperfections stop thy mercies frō vs, but behold thy face of thine anointed Christ Iesus, & let thy equitie of our cause preuaile in thy presence. Let the blood of thy Saintes, which is shed, be openly reuen-

reuenged in the eyes of thy Church;
that mortal mē may knowe the vanti-
tic of their counsels, & that thy chil-
drē may haue a taste of thine eternal
goodnes. And seing that from that
mā of sinne, that Romaine Antichrist
the chief aduersarie to thy deare
Sonne doeth all iniquitie spring, &
mischiefe procede, let it please thy
Fatherlie mercie more & more to re-
ueile his deceit and tyrannie to the
worlde, opē the eyes of Princes & Ma-
gistrats, that clearly they may se how
shamefully they haue bene and are a-
bused by his deceivable wayes how
by hī they are compelled moſte cru-
elly to sheade the blood of thy Sain-
tes, & by violēce refuse thy new & e-
ternal Testament: that they in deepe
cōsideratiō of their grieuous offēces
may vnfeinedly lamēt their horrible
defection from Christ Iesus thy
Sonne, from hence forth studying
to promote his glorie in the domi-

M. iiii.

nions committed to their charges, that so yet once againe may the glorie of thy Gospel appeare to y^e world, and seing also y^e the chiefe strēght of y^e odious beast cōsisteth in dissensiō of Princes, let it please thee, ô Father, whiche hast claimed to thy self to be called y^e god of peace, to vnite & knit in perfect loue the hearts of all those, that loke for the life euerlasting. Let no craft of Satā moue them to warre one against another, nether yet to mainteine by their force and strēght that kingdome of darkenes: but rather, that godly they may conspire (illuminated by thy word) to roote out from among them all superstitiō with the maintainers of the same.

These thy graces, ô Lord, we vn-fainedly desire to be powred foorth vpon all realmes and nations, but principally according to that duetie, which thou requirest of vs, we most earnestly require that the hearts of
the

the inhabitants of England and Scotland, whome the malice and craft of Satan and of his suppostes, of many yeares haue disseuered, may cōtinue in that godlie vnitie, which now of late it hath pleased thee to giue thē, being knit together in the vnitie of thy worde: opē their eyes, that clearly they may beholde the bondage & miserie, which is purposed against them bothe: & giue vnto them wisdom to auoide the same in suche sort, that in their godly concord thy Name may be glorified and thy dispersed flocke comforted & relieved.

The commune welthes, ô Lord, where thy Gospell is truely preached and harbour graūted to the afflicted members of Christes bodie, we cōmend to thy protection and mercie. Be thou vnto them a defence and buckler: be a watchman to their walles, & a perpetual sauegarde to their cities, that the craftie assautes of
their

their enemies repulsed by thy power, thy Gospel may haue free passage from one Nation to another: & let all Preachers and Ministers of the same haue the giftes of thine holie Sprite in suche aboundance, as thy godly wisdom shal knowe to be expedient for the perfect instruction of that flocke which thou hast redemed with the precious blood of thine only & welbeloued Sonne Iesus Christ purge their heartes from al kinde of superstitiō, from ambition and vaine glorie, by which Satan continually laboreth to stirre vp vngodly contention: and let them so consent in the vnitie of thy trueth, that nether the estimation, which they haue of men, nether the vaine opiniōs, which they haue cōceiued by their writings, preuaile in them against the cleare vnderstanding of thy blessed worde.

And now last, ô Lord, we most hū-
bly

bly beseeche thee, according to the prayer of thy deare Sonne our Lord, Iesus, so to sanctifie & cōfirme vs in thine eternal veritie, & nether & loue of lyfe tēporal, nether yet the feare of tormēts & corperal death, cause vs to denie the same, when the confession of our faith shalbe required of vs: but so assyst vs with the power of thy Sprite, that not onely boldely we may cōfesse thee, ô Father of mercies, to be & true God alone, & whom thou sent our Lord Iesus to be the onely sauour of the worlde, but also, that cōstantly we may withstād al doctrine repugnīg to thine eternal truth reueiled to vs in thy most blessed word. Remoue from our hearts the blinde loue of our selues, & so rule thou all the actiōs of our lyfe, that in vs thy godlic Name may be glorified, thy Church edified, and Satan finally confounded by the power and meanes of our Lord Iesus Christ,

Christ, to whome with thee and the holie Sprit be all praise and glorie before thy Congregations, now and euer, So be it.

Arise, ô Lord, and let thyne enemies be ashamed: let them flee from thy presence, that hate thy godly Name: let the grones of thy prisoners entre in before the presence by thy power suche as be appointed to death: let not thyne enemies thus triumph to the end but let them vnderstād, that against thee they fight: preserue and defend the vine, which thy right hand hath planted: and let all nations se the glorie of thyne anointed.

Hasten Lord, and tary not.

A GODLY PRAYER TO
be said at all times.

HONOUR & praise be giuē to thee
ô Lord God almightie, moſte
deare

deare Father of heauen, for all thy mercies and louing kyndnes shewed vnto vs, in that it hath pleased thy gracious goodnes frely and of thyne owne accorde, to elect and chuse vs to saluation before the beginning of the world: & euen lyke cōtinual thākes be giuen to thee for creating vs after thyne owne image, for redeeming vs with the precious blood of thy deare Sonne, when we were vterly lost, for sanctifyīg vs with thyne holy Spirit in the reuelaciō & knowledge of thine holy word, for helpīg and succouring vs in all our nedes and necessities, for sauing vs from all dangers of bodie and soule, for cōforting vs so fatherly in all our tribulations and persecutions, for sparing vs so long and giuing vs so large a tyme of repentance. These benefites ô moste merciful Father, lyke as we knowlege to haue reciued them of thyne onely goodnes, euen so we beseeche

seche the, for thy deare Sonne Iesus
Christes sake to graunt vs alwayes
thyne holie Sprit, wherby we may cō-
tinually growe in thākfulnes towar-
des thee, to be led into all tructh, &
comforted in all our aduersities, O
Lord, strenthen our faith: kindle it
more in seruētnes and loue towards
thee and our neighbours for thy sake
Suffer vs not, moſte deare Father, to
receiue thy worde any more in vaine
but grant vs alwayes the aſſiſtāce of
thy grace and holie Sprite, that in
heart, worde and dede we may ſācti-
fie & do worship to thy Name. Helpe
to amplifie & increaſe thy kīgdome,
that what ſocuer thou ſendeſt, we
may be heartly wel content with thy
good pleaſure and wil: let vs not
lacke the thing, ô Father, without
the which we can not ſerue thee, but
bleſſe thou ſo all the workes of oure
handes, that we may haue ſufficient,
and not to be chargeable, but rather
help-

helpful vnto others : be mercifull, ô Lord to our offences : and feing our dette is great, which thou hast forgiven vs in Iesus Christ, make vs to loue thee and our neighbours so muche the more. Be thou our Father our Captaine and Defender : in al tentatiōs holde thou vs by thy merciful hand, that we may be deliuered from al inconueniences, and end our liues in the sanctifying & honour of thine holie Name, throgh Iesus Christ our Lord, & onely Sauour, So be it. Let thy mightie hand and outstretched arme ô Lord, be stil our defence: thy mercie and louing kyndenes in Iesus Christ thy deare Sonne, our saluatiō, thy true and holie worde, our instruction: thy grace and holie Sprit, our comfort & consolation, vnto the end and in the end, So be it.

O Lord, increase our faith.

A pray.

A PRAYER TO BE SAID
of the Childe before he studie his lesson.

Of the cxix. Psalme.

Wherein shal the Childe addresse his way: in guiding him selfe according to thy worde. Opē myne eyes and I shal knowe the merueilles of thy Law. Giue me vnderstanding, and I shal kepe thy Law, yea, I shal kepe it with mine whole heart.

Lord, which art the fountaine of all wisdom and knowledge, seeing it hath pleased thee to giue me the meane to be taught in my youth for to learne to guide me godly and honestly all the course of my life, it may also please thee to lightē myne vnderstanding (the which of it selfe is blind) that it may comprehend & receiue that doctrine and learning whiche shalbe taught me: it maye please thee to strenthen my memorie

rie to kepe it well : it may please thee also to dispose myne heart willinglie to receiue it with suche desire as apperteineth: so that by myne ingratitude the occasion which y^e giuest me be not lost : ¶ I may thus do , it may please thee to powre vpon me thyne holie Sprit, the Sprit I say , of all vnderstanding, trueth, iudgement, wisdom and learning , the which may make me able so to profite , that the paines that shalbe taken in teaching me , be not in vaine. And to what studie soeuer I apply my selfe make me, o Lord , to addresse it vnto the right end that is to knowe thee in our Lord Iesus Christ , that I may haue ful trust of saluatiō in thy grace and to serue thee vprightly according to thy pleasure , so that what soeuer I learne , it may be vnto me as an instrument to help me thereunto. And seing thou dost promise, to giue wisdom to the lytle and humble ones,

L. Crynes N. j.

and to confunde the proud in the vanitie of their wits, and lykewise to make thy selfe knowen to them that be of an vpright heart, and also to blynde the vngodly and wicked, I beseeche thee to facion me vnto true humilitie, so that I may be taught first to be obedient vnto thee, and next vnto my superiors, that thou hast appointed ouer me: further that it may please thee to dispose mine heart vnfeinedly to seke thee and to forsake all euil and filthie lustes of the flesh: and that in this sorte I may now prepare my selfe to serue thee once in y^e estat which it shal please thee to appoint for me whē I shal come to age.

Out of the 25. Psalme:

The Lord reueileth his secrets vnto them that feare him, and maketh the to knowe his alliance.

A prayer

A PRAYER TO BE SAID

before a man begin his
worke.

O Lord God moſte merciful Fa-
ther and Saujour, ſeing it hath
pleaſed thee to command vs to tra-
uel, that we may relieue our nede,
we beſeche thee of thy grace ſo to
bleaſſe our labour, that thy bleſſing
may extend vnto vs, without the
which we are not able to continue:
and that this great fauour may be a
witneſſe vnto vs of thy bountiful-
nes and aſſiſtance, ſo that thereby
we may knowe the fatherlie care
that thou haſt ouer vs.

Morouer, ô Lord, we beſeche thee
that thou woldeſt ſtrengthen vs with
thine holy Sprit, that we may faith-
fully trauel in our ſtate and vocation
without fraude or deceit: and that
we may indeuour our ſelues to fol-
lowe thine holy ordinance, rather

N. ij.

then to seke to satisfie our griedie affection: or desire to gaine. And if it please thee, ô Lord, to prosper our labour, giue vs a mynde also to help the that haue nede according to that abilitie that thou of thy mercy shalt giue vs: and knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, and not by any meanes lyft our selues vp aboue them, which haue not receiued so liberal a portiô as of thy mercie thou hast giue vnto vs. And if it please the to trye and exercise vs by greater pouertie and nede, then our flesh wolde desire: that thou woldst yet, ô Lord, graunt vs grace to knowe that thou wilt nourish vs continually through thy beautiful liberalitie, that we be not so tempted that we fal into distrust: but that we may patiently waite til thou fill vs, not onely with corporal graces and benefites, but chiefly with
N. Crises thine

thine heauenlie and spiritual treasures, to the intent that we may alwayes haue more ample occasion to giue thee thākes, and so wholly to rest vpon thy mercies. Heare vs, ô Lord of mercie, throgh IESVS Christ thy Sonne oure Lorde.

Amen.

* *
*

The end.



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M. D. LXXV.